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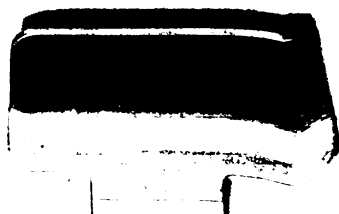
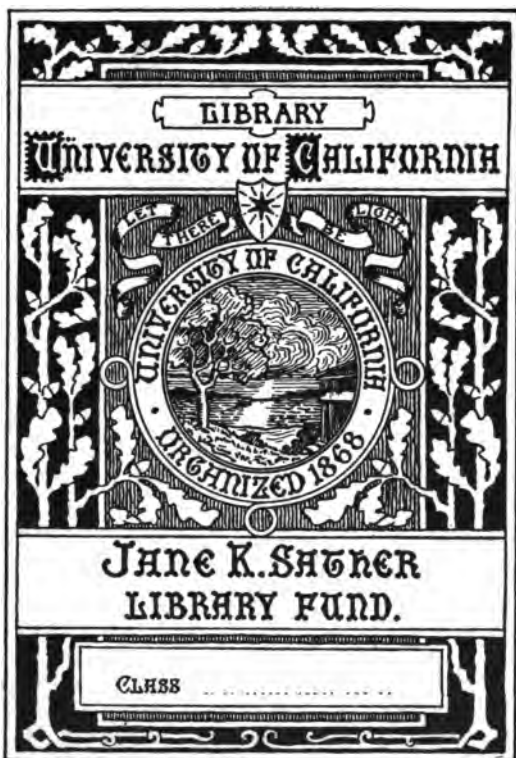


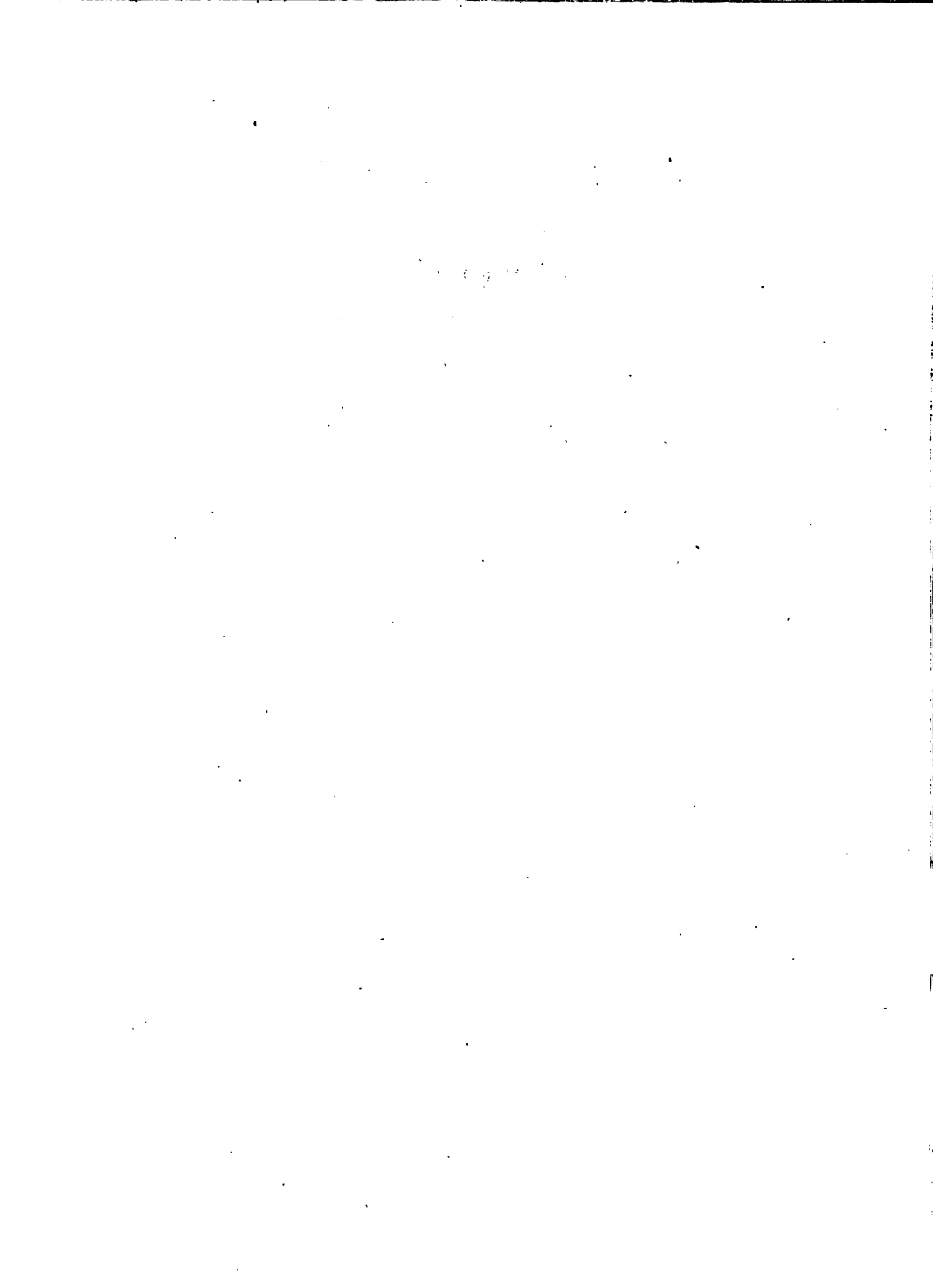
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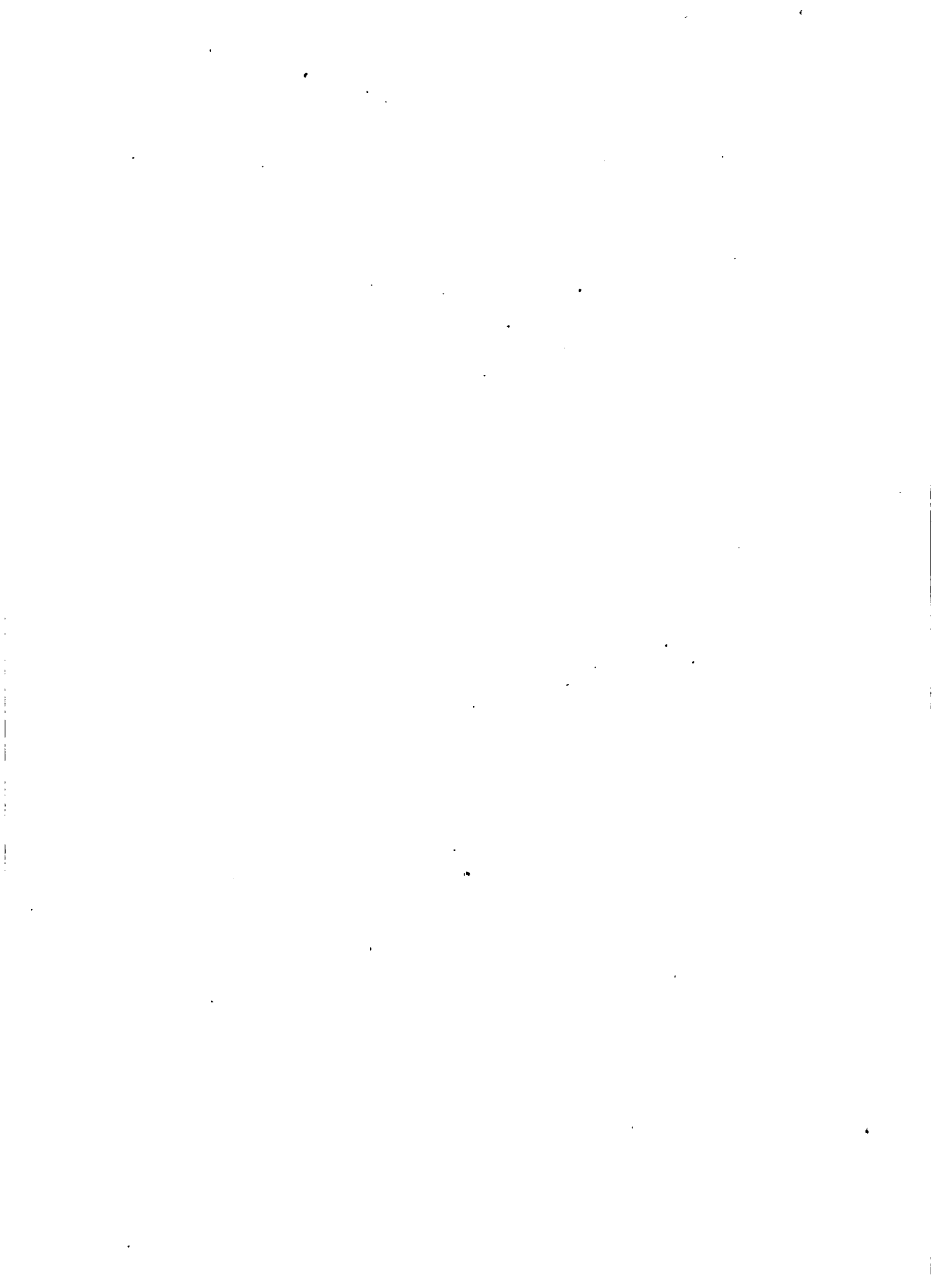
SELECTIONS FROM THE
SEPTUAGINT

CONYBEARE AND STOCK

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CHARLES BURTON GULICK, ASSOCIATE EDITOR

SELECTIONS FROM THE SEPTUAGINT

ACCORDING TO THE TEXT OF SWETE

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PREFACE

IN dealing with the Septuagint in and for itself we feel that we are in a humble way acting as pioneers. For hitherto the Septuagint has been regarded only as an aid to the understanding of the Hebrew. We have reversed that procedure and have regarded the Hebrew only as an aid to the understanding of the Septuagint. This would be in a strict sense preposterous, were it not for the admitted fact that the Greek translation of the Old Testament has occasionally preserved traces of readings which are manifestly superior to those of the Massoretic text. That text, it should be remembered, was constituted centuries after the Septuagint was already in vogue in the Greek-speaking portion of the Jewish and Christian world.

For permission to use Dr. Swete's text we beg to offer our respectful thanks to the Syndics of the Cambridge Pitt Press and to Dr. Swete himself. To our own university also we owe a debt of gratitude. The Concordance to the Septuagint, edited by Dr. Hatch and Dr. Redpath, is a magnificent work worthy of a university press. Without this aid it would be impossible to speak, with the precision demanded by modern scholarship, about the usage of words in the Septuagint. It is greatly to be regretted that the list of contributors to this work should somehow have got lost owing to the lamented death of Dr. Edwin Hatch. The labour of many good men, such as the Rev. W. H. Seddon, now Vicar

of Painswick, and the Rev. Osmond Archer, to name two who happen to fall under our own knowledge, has thus been left without acknowledgement. They toiled silently for the advancement of learning, like the coral insects who play their part beneath the waters in rearing a fair island for the abode of man.

No one can well touch on Old Testament studies without being indebted to Professor Driver, but our obligations in that and other directions have been acknowledged in the body of the work.

In composing the Grammar of Septuagint Greek we have had before us as a model Dr. Swete's short chapter on that subject in his Introduction to the Septuagint. Help has also been derived from the grammars of New Testament Greek by Winer and by Blass, and from the great historical grammar of the Greek language by Jannaris. But in the main our work in that department is the direct result of our own observation.

To come now to more personal debts, our common friend, Walter Scott, sometime Professor of Greek in the University of Sydney, not merely gave us the benefit of his critical judgement in the early stages of the work, but directly contributed to the subject-matter. We have accepted his aid as freely as it was offered. No Higher Critic is likely to trouble himself about disentangling the different strands of authorship in our Introductions and Notes. Still, if anyone should be tempted to exercise his wits in that direction by way of practice for the Pentateuch, we will give him one clue: If anything should strike him as being not merely sound but brilliant, he may confidently set it down to this third source.

To the Rev. Samuel Holmes, M.A., Kennicott Scholar in the University of Oxford, our thanks are due for guarding us against mistakes in relation to the Hebrew: but he is not

to be held responsible for any weakness that may be detected in that direction.

It remains now only to express our sincere gratitude to Professor Thomas D. Seymour for his vigilant and scholarly care of our work during its passage through the press; and to tender our thanks to Messrs. Ginn & Company for extending their patronage to a book produced in the old country. May the United Kingdom and the United States ever form a Republic of Letters one and indivisible!

OXFORD,
May 22, 1905.

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INTRODUCTION

THE work of the Bible Society may be said to have been begun at Alexandria under the Ptolemies: for there the first translation of the Bible, so far as it then existed, was made.

Under the old kings of Egypt there was no city on the site of Alexandria, but only a coast-guard station for the exclusion of foreigners, and a few scattered huts of herdsmen. These monarchs had no enlightened appreciation of the benefits of commerce, and cherished a profound distrust of strangers, especially of Greeks, whom they regarded as land-grabbers.¹ But when the Greeks knocked at the doors of Egypt in a way that admitted of no refusal, the lonely coast-guard station saw a great change come over itself. Founded by Alexander the Great in B.C. 331, Alexandria became the capital of the new Greek kingdom of Egypt and took its place as a great centre both of commerce and of literature, the rival of Carthage in the one, of Athens in the other.

Alexander is credited with having perceived the advantages of situation which conferred upon Alexandria its rapid rise to prosperity. With the Mediterranean on the north and Lake Mareia or Mareotis on the south, it received the products of the inland, which came down the Nile and were conveyed into the lake by canal-boats, and then exported them from its harbours. Under the Romans it became of still greater commercial importance as the emporium of the trade then developed between the East and the West, of which it had a practical monopoly.

The vicinity of sea and lake had advantages also in the way of health: for in the summer the etesian winds set in from the north, and the lake, instead of stagnating, was kept full and sweet by the

¹ Strabo XVII § 6, p. 792 *πορθηταὶ γὰρ ἦσαν καὶ ἐπιθυμηταὶ τῆς ἀλλοτρίας κατὰ σπάνιν γῆς.*

rise of the Nile at that season. The kings too by their successive enclosures secured those breathing-places which are so necessary for the health of a great city. It is estimated by Strabo that a quarter, or even a third, of the whole area was occupied by parks and palaces.

Among the royal buildings was the famous Museum with its covered walk and arcades, and its hall for the "fellows" of the Museum, as Professor Mahaffy aptly calls them, to dine in.¹ This institution had endowments of its own, and was presided over by a priest, who was appointed by the King, and, at a later period, by the Emperor.

What relation, if any, the Alexandrian Library, which was the great glory of the Ptolemies, bore to the Museum, is not clear. The Museum stood there in Roman times, and became known as "the old Museum," when the emperor Claudius reared a new structure by its side, and ordained that his own immortal histories of the Etruscans and Carthaginians should be publicly read aloud once every year, one in the old building and the other in the new (Suet. *Claud.* 42). The library however is related to have been burnt during Cæsar's operations in Alexandria. Not a word is said on this subject by the historian of the Alexandrian War, but Seneca² incidentally refers to the loss of 400,000 volumes.

The inhabitants of Alexandria are described by Polybius, who visited the city under the reign of the second Euergetes, commonly known as Physcon (B.C. 146–117), as falling into three classes. There were first the native Egyptians, whom he describes as intelligent and civilised; secondly the mercenary soldiers, who were many and unmannerly; and thirdly the Alexandrian citizens, who were better behaved than the military element, for though of mixed origin they were mainly of Greek blood.³

Polybius makes no mention of Jews in Alexandria, but we know

¹ Strabo XVII § 8, p. 794 τῶν δὲ βασιλείων μέρος ἐστὶ καὶ τὸ Μουσεῖον, ἔχον περίπατον καὶ ἐξέδραν καὶ οἶκον μέγαν, ἐν ᾧ τὸ συσσίτιον τῶν μετεχόντων τοῦ Μουσείου φιλολόγων ἀνδρῶν.

² *De Tranq. An.* 9—Quadringenta millia librorum Alexandria arserunt: pulcherrimum regiæ opulentia monumentum. According to Tertullian (*Apol.* 18) the MS. of the translators of the Old Testament was still to be seen in his day in the Serapeum along with the Hebrew original.

³ Polyb. XXXIV 14, being a fragment quoted by Strabo XVII 1 § 12, p. 797.

from other sources that there was a large colony of that people there. Their presence in Egypt was partly compulsory and partly voluntary. The first Ptolemy, surnamed Soter, who had a long and prosperous reign (b.c. 323–285), had invaded Palestine and captured Jerusalem on the sabbath-day, on which the Jews offered no defence.¹ He carried away with him many captives from the hill-country of Judæa and from the parts about Jerusalem, and also from Samaria. These were all planted in Egypt, where they carried on their quarrel as to which was the true temple, whither yearly offerings should be sent — that at Jerusalem or the one on Gerizim. (Cp. Jn. 4³⁰.) Soter, recognising the fidelity of the Jew to his oath, employed many of these captives to garrison important posts, and gave them equal citizenship with the Macedonians. This liberal treatment of their countrymen induced many more Jews to immigrate voluntarily into Egypt, in spite of the prohibition in the Mosaic law — “Ye shall henceforth return no more that way” (Dt. 17¹⁶). There were also Jews in Egypt before this time, who came there under the Persian domination, and others before them who had been sent to fight with Psammetichus (b.c. 671–617) against the king of the Ethiopians (Aristeas § 13). Jeremiah, it will be remembered, was carried perforce by his countrymen into Egypt (Jer. 43²⁻⁷, 44¹), some of whom may have escaped the destruction which he prophesied against them (Jer. 42¹⁶). This was shortly after the reign of Psammetichus. Thus the return of the Jews to Egypt was no new thing, and there they again multiplied exceedingly, even as they are recorded to have done at the first. Philo, who was a contemporary of Jesus Christ, but lived into the reign of Claudius, declares that of the five districts of Alexandria, which were named according to the first five letters of the alphabet, two were especially known as Jewish quarters, and that the Jews were not confined to these (*Lib. in Flac.* § 8, II 525).

With this large Jewish population in Alexandria, whose native language was now Greek, and to whom Hebrew had ceased to be

¹ Josephus *Ant.* XII 1 confirms his statement of this fact by a quotation from Agatharchides of Cnidos, who wrote the history of the successors of Alexander — “Ἔστιν ἔθνος Ἰουδαίων λεγόμενον, οἱ πόλιν ὀχυρὰν καὶ μεγάλην ἔχοντες Ἱεροσόλυμα, ταύτην ὑπερείδον ὑπὸ Πτολεμαίῳ γενομένην, ὅπλα λαβεῖν οὐ θελήσαντες, ἀλλὰ διὰ τὴν ἀκαιρὸν δεισιδαιμονίαν χαλεπὸν ὑπέμειναν ἔχειν δεσπότην.

intelligible, we see an obvious reason why the first translation of the Bible should have been made in that city. Arguing *a priori* we should certainly be inclined to assume that it was the necessities of the Alexandrian synagogue that brought about the translation. This however is not the account which has come down to us, and which worked its way into the fabric of Christian belief. That account represents the desire of the second Ptolemy for the completeness of his library, and Pagan curiosity about the sacred books of the Jews, as having been the motives which led to their translation into Greek. It is contained in a letter purporting to be written by one Aristeas to his brother Philocrates.

Aristeas, we gather, was a person of high account at the court of Ptolemy Philadelphus (B.C. 285-247), probably one of the three captains of the royal body-guard, Sosibius of Tarentum and Andreas (§§ 12, 40) being the other two.¹ He was a warm admirer of the Jewish religion, but not himself a Jew by race.² Rather we are invited to think of him as a philosophic Pagan interested in the national customs of the Jews (§ 306). On one occasion he was present when King Ptolemy addressed a question to his librarian, Demetrius of Phalerum, the Athenian statesman and philosopher, as to the progress of the library. Demetrius replied that it already contained more than 200,000 volumes, and that he hoped in a short time to bring the number up to 500,000; at the same time he mentioned that there were some books of the Jewish law which it would be worth while to have transcribed and placed in the library. 'Then why not have it done?' said the king. 'You have full powers in the matter.' Demetrius mentioned a difficulty about translation, and the king came to the conclusion that he must write to the High-priest of the Jews in order to have his purpose effected. Hereupon Aristeas seized an opportunity, for which he had long been waiting. He represented to the king that he could hardly with any grace ask a favour of the High-priest while so many of his countrymen were in bondage in Egypt. This suggestion being seconded by silent

¹ That Aristeas was himself captain of the body-guard is not stated in the letter, but it is not unnaturally inferred from it by Josephus.

² This again, while only implied in the letter, is explicitly stated by Josephus, who makes Aristeas say (*Ant.* XII 2 § 2) "Ἰσθι μέντοι γε, ὃ βασιλεῦ, ὡς οὔτε γένοιτο προσήκων αὐτοῖς, οὔτε ὁμόφυλος αὐτῶν ὦν ταῦτα περὶ αὐτῶν ἀξιώ.".

prayer on the part of Aristeeas and by the concurrence of Sosibius and Andreas, the result was an immense act of emancipation, by which all the Jewish slaves in Egypt, amounting to over 100,000, regained their freedom, at a cost to the king of more than 660 talents. The way was now clear for the contemplated accession to the library. The king called upon the librarian to send in his report, which is quoted as from the royal archives. In it Demetrius recommended that the king should write to the High-priest at Jerusalem, asking him to send to Egypt six elders from each of the twelve tribes, men of approved life and well versed in their own law, in order that the exact meaning of it might be obtained from the agreement among the majority (§ 32). Not content with his munificence in the redemption of the slaves, the king further displayed his magnificence in the handsome presents he prepared for the Temple, consisting of a table inlaid with precious stones together with gold and silver vessels for the use of the sanctuary.¹ The conduct of the embassy was intrusted to Andreas and to Aristeeas himself, who gives his brother an interesting account of the Temple and its services and the magnificent vestments of the High-priest, the conjoint effect of which he declares is enough to convert the heart of any man.² Notices are also given of the citadel and of the city and country — its cultivation, its commerce, its harbours, and its population — which in some respects show the temerity of the tourist, for the writer speaks of the Jordan as flowing ‘at the country of the Ptolemæans’ (§ 117) into another river, which in its turn empties itself into the sea.

The High-priest Eleazar, in compliance with the request of Philadelphus, selected seventy-two venerable elders, six from each tribe, whose names are given, men not only learned in the law, but also skilled in the language and literature of the Greeks,³ who were to accompany the ambassadors to Egypt on the understanding that they were to be sent back when their work was done. Before their

¹ The description of these presents occupies a considerable portion of the letter, §§ 51–82.

² § 99 και διαβεβαιουμαι πάντα άνθρωπον προσελθόντα τῇ θεωρίᾳ τῶν προειρημένων εἰς ἑκκλησίαν ἡγεῖν και θανμασμὸν ἀδιήγητον, μετατραπέντα τῇ διανοίᾳ διὰ τὴν περὶ ἑκάστην ἀγίαν κατασκευήν.

³ § 121 : cp. Philo *Vita Mosi* II § 6, p. 139.

departure Eleazar held a conversation with his guests, in which he offered a defence of the ceremonial ordinances of the Jewish law, and expounded views on the symbolic meaning of clean and unclean animals, resembling those set forth in the Epistle which goes under the name of Barnabas.

When the deputation arrived in Egypt, the king waived the requirements of court ceremonial and received the elders in audience at once. He first paid reverence to the volume of the law written in letters of gold, which they carried with them, and then extended a welcome to its bearers. After this they were entertained for a week at banquets, at which everything was arranged by a special court functionary in accordance with their own customs, so that there might be nothing to offend their susceptibilities. Elisha, the eldest of the Seventy-two, was asked to say grace, the ordinary court-chaplains being superseded for the occasion. The grace he pronounced was as follows: 'May God almighty fill thee, O King, with all the good things which he hath created; and grant to thee and to thy wife and to thy children and to those who think with thee to have these things without fail all the days of thy life!' (§ 185). The delivery of this benediction was followed by a round of applause and clapping of hands.

The feast of reason was added to the enjoyment of the royal fare. For at a certain point in the proceedings the king addressed questions of a vaguely ethico-political character to the elders, which were answered by them to the admiration of all, especially of the philosophers who had been invited to meet them, among whom was Menedemus of Eretria.¹ Each evening for five days ten elders were interrogated, but on the sixth and seventh evenings eleven were taken, so as to complete the whole number. The questions were elaborated by the king beforehand, but the answers were given impromptu by the elders. The record of them occupies a considerable portion of the letter (§§ 187-294). The law of the answer, if we may so put it, seems to be that each should contain a reference to God and a compliment to the king. We are assured that we have them as they were taken down by the royal recorders.

At the close of this week's festivities an interval of three days

¹ Diog. Laert. II § 140 'Ἐπρέσβευσε δὲ καὶ πρὸς Πτολεμαῖον (probably Soter) καὶ Ἀνσίμαχον.

was allowed, after which the elders were conducted by Demetrius to the island of Pharos, which was connected with the mainland by a dam nearly a mile long¹ and a bridge. At the north end of this island they were lodged in a building overlooking the sea, where they would enjoy absolute quiet. Demetrius then called upon them to perform their work of translation. We have particulars of their habit of life while it was going on. Early in the morning every day they presented themselves at court and, having paid their respects to the king, returned to their own quarters. Then they washed their hands in the sea, offered up a prayer to God, and betook themselves to the task of reading and translating. Their work was harmonized by collation, and the joint result was taken down by Demetrius (§ 302). After the ninth hour they were free to betake themselves to recreation. It so happened, we are told, that the work of transcription was accomplished in seventy-two days, just as though it had been done on purpose (§ 307).

When the whole was finished, Demetrius summoned all the Jews in Alexandria to the island of Pharos, and read the translation aloud to them all in the presence of the interpreters, after which a solemn curse was pronounced upon any one who altered it. Then the whole work was read over to the king, who expressed much admiration at the deep insight of the law-giver and asked how it was that historians and poets had combined to ignore his legislation. Demetrius of Phalerum replied that this was because of its sacred character. He had heard from Theopompus² that that historian had once wished to avail himself in his history of some inaccurate renderings from the Jewish law, and had suffered from mental disturbance for more than thirty days. In a lucid interval he prayed that it might be revealed to him why he was thus afflicted. Thereupon he was informed in a dream that it was because he had presumed to divulge divine things to 'common' men (§ 315: cp. Acts 10⁴⁵). 'I have also,' added Demetrius, 'received information from Theodectes, the tragic poet,³ that, when he wished to transfer some of the contents of the

¹ § 301 τὸ τῶν ἐπὶ σταδίων ἀνάχωμα τῆς θαλάσσης: cp. Strabo XVII § 6, p. 792 τῷ ἐπτασταδίῳ καλουμένῳ χώματι.

² Theopompus came to Egypt during the reign of Ptolemy Soter.

³ Theodectes died at the age of forty-one, about B.C. 334, i.e. at least half a century before the time of speaking: but the expression παρὰ Θεοδέκτου . . .

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The vicinity of sea and lake had advantages also in the way of health: for in the summer the etesian winds set in from the north, and the lake, instead of stagnating, was kept full and sweet by the

¹ Strabo XVII § 6, p. 792 πορθηταί γὰρ ἦσαν καὶ ἐπιθυμηταί τῆς ἀλλοτρίας κατὰ σπάνιν γῆς.

Pharos, in which he shut up the interpreters two together. In these houses, which had no windows in the wall, but only skylights, the interpreters worked from morning till evening under lock and key. In the evening they were taken over in thirty-six different boats to the palace of Ptolemy Philadelphus, to dine with him. Then they slept two together in thirty-six different bedrooms. All these precautions were taken to prevent communication between the pairs, and yet when the thirty-six copies of each book of the Bible were compared together, they were found to be identical. 'So manifestly were these men inspired by the Holy Ghost, and where there was an addition made to the original, it was made by all, and where there was something taken away, it was taken away by all; and what they took away is not needed, and what they added is needed.'

This explicit assertion of the plenary inspiration of the Septuagint is manifestly prompted by the craving for an infallible Bible, which was felt in ancient as in modern times. St. Jerome, who, unlike the bulk of the Christian Fathers, made himself acquainted with the text of the original, nailed this false coin to the counter;¹ nevertheless his younger² contemporary Augustine gave it full currency again, declaring that the same Spirit which spoke through the prophets spoke also through their interpreters, and that any diversities there may be between the translation and the original are due to 'prophetic depth.'³

These later embellishments of the story of the Septuagint may unhesitatingly be set aside as the outcome of pious imagination. But what of the original narrative which goes under the name of Aristeas? Is that to be regarded as fact or fiction?

At first sight we seem to have strong external evidence for its truth. There was an Alexandrian Jew named Aristobulus, who is

¹ *Preface to the Pentateuch*—et nescio quis primus auctor septuaginta cellulas Alexandriae mendacio suo extruxerit, quibus divisi eadem scriptitarint, cum Aristeas eiusdem Ptolemæi *ὑπερανωτής* et multo post tempore Iosephus nihil tale retulerint, sed in una basilica congregatos contulisse scribant, non prophetasse.

² Jerome died A.D. 420, Augustine A.D. 430.

³ Aug. *de Civ. Dei* XVIII 42 and 43.

mentioned at the beginning of Second Maccabees as 'the teacher of king Ptolemy' (1¹⁰). The Ptolemy in question was the sixth, sur-named Philometor (B.C. 180-145). Aristobulus, though a Jew, was also a Peripatetic philosopher, and anticipated Philo as an exponent of the allegorical method of interpreting Scripture. So at least we gather from Eusebius, who in his *Præparatio Evangelica* several times quotes a work on the 'Interpretation of the Holy Laws'¹ addressed by Aristobulus to Philometor. The interest of this work to us is that in it Aristobulus refers to the translation made in the reign of his majesty's ancestor Philadelphus under the superintendence of Demetrius Phalereus. This seems decisive in favour of the historic character of the main facts recorded in the Letter of Aristeas. And there is another piece of external evidence to be added. For Philo, who himself lived at Alexandria, tells us that a festival was held every year on the island of Pharos in honour of the place whence the blessing of the Greek Bible first shone forth (*Vita Mosis* II § 7, II 141).

The external evidence being thus favourable, let us now examine the internal.

Time is the great revealer of secrets, and it is also, in another sense, the great detector of forgeries. We have therefore first to inquire whether the document is consistent in point of chronology with its own claims. Who are the persons mentioned, and did they live together? With regard to what may be called the minor characters there is no difficulty. Aristeas himself, Andreas, and Sosibius are otherwise unknown, while in the case of Menedemus of Eretria, Theodectes, and Theopompus, we are not debarred by considerations of time from accepting what is said of them, though it would fit in better with the reign of the first than of the second Ptolemy. But the relations between Ptolemy Philadelphus and Demetrius of Phalerum, as represented in the Letter, are inconsistent with what we know from other sources. Demetrius was expelled from Athens in B.C. 307 by his namesake Demetrius the Besieger of Cities. Having subsequently found his way to Egypt, he became the chief friend of Ptolemy Soter, by whom he was even intrusted with legislation.² Unfortunately for himself he advised that monarch to leave the king-

¹ Eus. *Pr. Ev.* VII 13, 14: VIII 9, 10: IX 6: XIII 11, 12.

² *Ælian V.H.* III 17: *Plut. de Exsilio* p. 602.

dom to his children by his first wife Eurydice. Soter however left it to Philadelphus, the son of Berenice, on whose accession Demetrius was disgraced. He died soon after owing to a snake-bite received during his sleep.¹ This account is given by Diogenes Laertius (V § 78) on the authority of Hermippus, whom Josephus² declares to have been a very exact historian. If his authority is good in favour of the Jews, it must be equally good against them.

It would seem then that, if Demetrius of Phalerum had anything to do with the translation of the Jewish Scriptures, that translation must have been made under the first Ptolemy. This is actually asserted by Irenæus,³ who seems here to have followed some account independent of Aristæas. And in another respect this alternative version of the facts is intrinsically more credible. For, whereas the Letter of Aristæas represents Eleazar as an independent potentate, Irenæus expressly says that the Jews were then subject to the Macedonians, by whom he doubtless means Ptolemy Soter, who is recorded to have subdued the country. But, if the Letter of Aristæas is wrong on so vital a point of chronology, it is plain that it cannot have been written by its assumed author, who can hardly be supposed to have been mistaken as to whose reign he was living under. In that case its historical character is gone, and we are at liberty to believe as much or as little of it as we please.

There are some minor points which have been urged as proofs of historical inaccuracy in the Letter, which do not seem to us to have any weight. One is connected with the letter of Eleazar, which begins thus (§ 41) — ‘If thou thyself art well, and the queen Arsinoë, thy sister, and the children, it will be well, and as we would have it.’ Now Philadelphus had two wives in succession, both named Arsinoë. By the first, who was the daughter of Lysimachus, he had three children, Ptolemy, Lysimachus, and Berenice; by the second, who was his own sister, he had none. But then, as Eleazar was

¹ Cicero *pro Rab. Post.* § 23 implies that Demetrius was intentionally got rid of in this way — *Demetrium et ex republica, quam optime gesserat, et ex doctrina nobilem et clarum, qui Phalereus vocitatus est, in eodem isto Ægyptio regno aspide ad corpus admota vita esse privatum.*

² *Against Apion* I 22 — ἀνὴρ περὶ πάντων ιστορίαν ἐπιμελής.

³ Quoted in Eusebius V 8.

addressing Ptolemy, who was aware of these facts, it would have been superfluous for him to guard himself against misconstruction (cp. § 45). Again (§ 180) Philadelphus is made to speak of his victory 'in the sea-fight against Antigonus.' It is asserted that Philadelphus was really defeated in this battle: but, if so, this falsification of fact is not inappropriate in the monarch's own mouth. Who does not know the elasticity of the term 'victory'?

More important than the preceding are two passages in which the author, despite his cleverness, seems to forget that he is Aristetas, and to speak from the standpoint of his own later age. For in § 28, in commenting on the systematic administration of the Ptolemies, he says 'for all things were done *by these kings* by means of decrees and in a very safe manner.' Now it is conceivable that Aristetas might say this with reference to Philadelphus and his father Soter, but it seems more like the expression of one who could already look back upon a dynasty. Again in § 182, in recording how the national customs of the Jews were complied with in the banquet, he says 'for it was so appointed by the king, as you can still see now.' This could hardly be said by a person writing in the reign of which he is speaking.

Our inquiries then seem to have landed us in this rather anomalous situation, that, while external evidence attests the genuineness of the Letter, internal evidence forbids us to accept it. But what if the chief witness be himself found to be an impostor? This is the view taken by those who are careful to speak of the pseudo-Aristobulus. Aristobulus, the teacher of Ptolemy, would be a tempting godfather to a Jewish author wishing to enforce his own opinions. One thing is certain, namely, that the Orphic verses quoted by Aristobulus (Eus. *Pr. Ev.* XIII 12) are not of Greek but of Jewish origin. This however does not prove much. For since they were employed by some Jew, why not by one as well as by another? The Jewish Sibylline verses also go back to the reign of Ptolemy Philometor. There is another thing which may be affirmed with safety, namely, that the closest parallel to the Greek of Aristetas is to be found in the Greek of Aristobulus. Indeed it might well be believed that both works were by the same hand. We incline therefore to think that whatever was the date of the 'Interpretation of the Holy Laws' was the date also of the Letter of Aristetas. If the former work is

really by Aristobulus writing under Ptolemy Philometor, then we assign the Letter to the same period. But, if the Jewish love of pseudonymity deludes us here also, then we are unmoored from our anchorage, and can be certain of nothing except that the Letter was accepted as history by the time of Josephus, who paraphrases a great part of it, and mentions the name of the supposed author. Philo's evidence is not so clear. He agrees with the author of the Letter in making the translation take place under Philadelphus, but he diverges from him, as we have seen, in asserting its inspiration, nor does he anywhere refer to the writer as his authority in the way Josephus does.

The Teubner editor of the Letter, Paul Wendland, puts its composition later than the time of the Maccabees (say after B.C. 96) and before the invasion of Palestine by the Romans, B.C. 63. The earlier limit is determined by arguments from names, which might be disputed, and the later is taken for granted. We ourselves think that the work was composed before the Jews had any close acquaintance with the Romans: but there is a point which might be urged against this view. Among the questions asked by Philadelphus of the Elders there are two in immediate succession — (1) What kind of men ought to be appointed *στρατηγοί*? (2) What kind of men ought to be appointed 'commanders of the forces'? (§§ 280, 281). One or other of these questions seems superfluous until we inquire into the meaning of *στρατηγοί* in this context. The answer to the question in the text clearly shows that the word here stands for 'judges.' Now, if we remember that *στρατηγός* was the Greek equivalent for the Roman praetor, it might at first seem that it could only have been under the Romans that *στρατηγός* acquired the meaning of 'judge.' But this leaves out of sight the question how *στρατηγός* came to be selected as the equivalent of the Roman praetor. The word must already in Greek have connoted civil as well as military functions before it could have seemed to be a fit translation of praetor. And this we know to have been the case. The *στρατηγοί* at Athens were judges as well as generals. At Alexandria they seem to have become judges instead of generals.

Turning now from the date of the Letter of Aristaeas to that of the Septuagint itself, we have already found that there were two forms of the tradition with regard to its origin, one putting it under

the reign of the second, the other under that of the first Ptolemy. The latter comes to us through Irenæus and is compatible with the part assigned to Demetrius of Phalerum in getting the Law of Moses translated, whereas the former is not. Both versions of the story were known to Clement of Alexandria, who gives the preference to the former. They were combined by Anatolius (Eus. *H.E.* VII 32), who declares that Aristobulus himself was one of the Seventy, and addressed his books on the Interpretation of the Law of Moses to the first two Ptolemies. This however is out of keeping with the fragments of Aristobulus themselves.

From the Prologue to Ecclesiasticus we may fairly infer that 'the Law, the Prophecies, and the rest of the Books,' so far as the last were then written, already existed in Greek at the time of writing, and the text itself shows acquaintance with the phraseology of the Septuagint version of the Pentateuch. That Prologue cannot have been written later than 132 B.C., and may have been written as early as the reign of the first Euergetes, who succeeded Philadelphus (B.C. 247-222).¹

Philo displays an acquaintance through the Greek with all the books of the Old Testament, except Esther, Ecclesiastes, the Song of Songs, and Daniel. But he quotes the Prophets and Psalms sparsely, and seems to regard them as inferior in authority to the Law.

The making of the Septuagint, as we have it, was not a single act, but a long process, extending perhaps from the reign of the first Ptolemy down to the second century after Christ: for the translation of Ecclesiastes looks as if it had been incorporated from the version of Aquila, of which we shall speak presently. Tradition is perhaps right in connecting the original translation of the Law with the desire of the early Ptolemies for the completeness of their library. Eusebius sees in this the hand of Providence preparing

¹ In that case the words 'In the eight and thirtieth year in the reign of Euergetes I came into Egypt' may mean simply 'When I was thirty-eight years old,' etc., which is the sense in which Professor Mahaffy takes them. Wendland has pointed out a resemblance of expression which might seem to imply that the writer of the Letter was acquainted with the Prologue to Ecclesiasticus. Cp. Aristeas § 7 with the words in the Prologue—*καὶ ὡς οὐ μόνον . . . χρησίμους εἶναι.*

the world for the coming of Christ by the diffusion of the Scriptures, a boon which could not otherwise have been wrung from Jewish exclusiveness (*Pr. Ev.* VIII 1).

We need not doubt Tertullian's word when he says that the Old Testament Scriptures in Greek were to be seen in the Serapeum in his own day along with their originals. But the question is how they got there. Were they really translated for the library? Or, having been translated by the Jews for their own use was a copy demanded for the library? On this question each must judge for himself. To us the story of the Seventy-two Interpreters carries no conviction. For why should the king send to Judæa for interpreters, when there was so large a Jewish population in his own kingdom? The seventy-two interpreters, six from each tribe, savour strongly of the same motive which dictated the subsequent embellishments of the story, namely, the desire to confer authority upon the Hellenist Scriptures. We lay no stress in this connexion on the loss of the ten tribes, which has been supposed to render the story impossible from the commencement. If it had been an utter impossibility to find six men from each tribe at Jerusalem, no Jew would have been likely to invent such a story. Moreover in New Testament times the ten tribes were not regarded as utterly lost (*Acts* 26⁷, *James* 1¹). Though they never came back as a body, probably many of them returned individually to Palestine; and the Jews were so careful of their genealogies that it would be known to what tribe they belonged. The wholesale emancipation of Jewish slaves by Philadelphus at his own cost is so noble an example to kings that it is a pity to attack its historicity: but it is necessary to point out that the price recorded to have been paid for each, namely twenty drachmas, is utterly below the market-value, so that the soldiers and subjects of Philadelphus would have had a right to complain of his being generous at their expense.¹ Josephus is so conscious of this flaw in the story, that in two places he quietly inserts 'a hundred' before the 'twenty drachmas,' notwithstanding that this sixfold, but still modest, price does not square with the total.

Of any attempt prior to the Septuagint to translate the Hebrew Scriptures we have no authentic information. It is true that the

¹ On the price of slaves see *Xen. Mem.* II 5 § 2: Plato *Anterastæ* 135 C: *Lucian Vit. Auct.* 27.

writer of the Letter speaks of previous incorrect translations of the Law (§ 314) as having been used by Theopompus: but his motive seems to be a desire to exalt the correctness of what may be called the authorised version. Similarly Aristobulus (*Eus. Pr. Ev.* IX 6, XIII 12) speaks of parts of the Pentateuch as having been translated 'before Demetrius of Phalerum' and before 'the supremacy of Alexander and the Persians.' But again there is a definite motive to be found for this vague chronological statement in the attempt which was made at Alexandria to show that Plato and before him Pythagoras were deeply indebted to Moses.¹ For when the Alexandrian Jews paid Greek philosophy the compliment of finding that in it lay the inner meaning of their own Scriptures, they endeavoured at the same time to redress the balance by proving that Greek philosophy was originally derived from Jewish religion, so that, if in Moses one should find Plato, that was only because Plato was inspired by Moses. The motto of this school is conveyed in the question of Numenius 'What is Plato but Moses Atticizing?' One of its methods, we regret to add, was the fabrication of Orphic and Sibylline verses, to which we have already had occasion to allude. This industry was carried on by the Christians, and affords a reason why in the vision of Hermas (*Herm. Past. Vis.* II 4 § 1) the Sibyl could at first sight be confounded with the Church. In Lactantius the Sibylline verses form one of the chief evidences of Christianity.

Of translations of the Old Testament subsequent to the Septuagint the three most famous are those of Aquila, Theodotion, and Symmachus. Aquila, like his namesake, the husband of Priscilla, was a native of Pontus, and though not a Jew by birth was a proselyte to the Jewish religion. His version is distinguished by the total sacrifice of the Greek to the letter of the Hebrew text. So much is this the case that a Hebrew prefix which is both a sign of the accusative and has also the meaning 'with' is represented, where it occurs in the former sense, by σύν, so that we are presented with the phenomenon of σύν with the accusative. This peculiarity pre-

¹ Aristobulus in *Eus. Pr. Ev.* XIII 12 § 1 — Φανερόν ὅτι κατηκολούθησεν ὁ Πλάτων τῇ καθ' ἡμᾶς νομοθεσίᾳ, καὶ φανερός ἐστι περιειργασμένος ἕκαστα τῶν ἐν αὐτῇ. Διεμύνηνται γὰρ πρὸ Δημητρίου τοῦ Φαληρέως δι' ἐτέρων πρὸ τῆς Ἀλεξάνδρου καὶ Περσῶν ἐπικρατήσεως κτλ. . . . Γέγονε γὰρ πολυμαθὴς, καθὼς καὶ Πυθαγόρας πολλὰ τῶν παρ' ἡμῶν μετενέγκας εἰς τὴν ἑαυτοῦ δογματοποιῶν κατεχώρισεν.

sents itself in the Greek version of Ecclesiastes¹ alone among the books of the Septuagint, so that the rendering of that late work may be conjectured to be due to Aquila. This translator lived during the reign of Hadrian (A.D. 117-138).

Theodotion of Ephesus is said to have lived towards the close of the same century, under Commodus (A.D. 180-192). He also was a Jewish proselyte. His work was rather a revision of the Septuagint than an independent translation. So far as the book of Daniel is concerned, it was accepted by the Christian Church, and the older Septuagint version was discarded.

Symmachus of Samaria, who, according to Eusebius (*H.E.* VI 17), was an Ebionite Christian, flourished in the next reign, that of Septimius Severus (A.D. 193-211). His version was more literary in form than that of Aquila.

The reader will observe that all three of these versions come from the side of Judaism. The Christian Church was content with the Septuagint, whereon to found its claim as to the witness of the Old Testament to Christ. Eusebius points to the providential nature of the fact that the prophecies which foretold his coming were stored in a public library under the auspices of a Pagan king centuries before his appearance, so that the coincidence between prediction and fulfilment could not be ascribed to any fraud on the part of the Christians. The Jews however were not so well satisfied with this aspect of things. The question of the Virgin birth divided the religious world then, as it does now. Aquila and Theodotion were at one in substituting *νεάνις* for *παρθένος* in Isaiah 7¹⁴, and the Ebionites found support in this for their declaration that Jesus was the son of Joseph. There were writings of Symmachus still extant in the time of Eusebius, which were directed against the Gospel according to St. Matthew (*H.E.* VI 17).

Besides these well-known versions there were two other anonymous ones, which were brought to light through the industry and good fortune of Origen, the most scholarly of the Christian Fathers. One of these, which was called the Fifth Edition, was found hidden in an old wine-cask at Jericho in the reign of that Antoninus who is better known as Caracalla (A.D. 211-217); the other, which was called the Sixth Edition, was discovered in the subsequent reign of

¹ *E.g.* 2¹⁷ καὶ ἐμίσησα σὸν τὴν ζῶην.

Alexander Severus (A.D. 222-235) concealed in a similar receptacle at Nicopolis in Epirus, where we may presume St. Paul to have spent his last winter (Tit. 3¹²). Who knows but that it may have been one of the books which he was so urgent upon Timothy to bring with him? We do not think the chances very strongly in favour of this hypothesis: but it would account for some things, if we knew St. Paul to have had access to another version besides the Septuagint.

The renderings of the four main versions were arranged by Origen in parallel columns along with the original both in Hebrew and Greek characters, in a work which was consequently known as the Hexapla. For the Psalms Eusebius tells us Origen employed 'not only a fifth, but also a sixth and seventh interpretation' (*H.E.* VI 16). There was another work published by Origen called the Tetrapla, which contained only the Septuagint along with the versions of Aquila, Symmachus, and Theodotion. What the 'seventh interpretation' spoken of by Eusebius was, it would be hard to say. What is called by Theodoret the Seventh Edition was the recension of Lucian, which was later than the work of Origen. Lucian was martyred under Diocletian (284-305 A.D.).

The work of Origen might enlighten the learned, but it did not affect the unique position held in the Christian Church by the Septuagint ever since it was taken over from the Hellenist Jews. We are familiar with the constant appeal made by the writers of the New Testament to 'Scripture,' an appeal couched in such words as 'It is written' or 'As the Scripture saith.' In the great majority of cases the Scripture thus appealed to is undoubtedly the Septuagint; seldom, if ever, is it the Hebrew original. We have seen how, even before the Christian era, the Septuagint had acquired for itself the position of an inspired book. Some four centuries after that era St. Augustine remarks that the Greek-speaking Christians for the most part did not even know whether there was any other word of God than the Septuagint (*C.D.* XVIII, 43). So when other nations became converted to Christianity and wanted the Scriptures in their own tongues, it was almost always the Septuagint which formed the basis of the translation. This was so in the case of the early Latin version, which was in use before the Vulgate; and it was so also in the case of the translations made into Coptic, Ethiopic, Armenian,

Georgian, Gothic, and other languages. The only exception to the rule is the first Syriac version, which was made direct from the Hebrew. When at the close of the fourth century St. Jerome had recourse to the Hebrew original in revising the accepted Latin text, the authority of the Septuagint stood in the way of the immediate acceptance of his work. 'The Churches of Christ,' said St. Augustine, 'do not think that anyone is to be preferred to the authority of so many men chosen out by the High-priest Eleazar for the accomplishment of so great a work.'

Nevertheless Jerome's revision did triumph in the end, and under the name of the Vulgate became the accepted text of the Western Church. But the Vulgate itself is deeply tinctured by the Septuagint and has in its turn influenced our English Bible. Many of the names of Scripture characters, *e.g.* Balaam and Samson, come to us from the Septuagint, not from the Hebrew; our Bible often follows the verse-division of the Septuagint as against that of the Hebrew; the titles of the five books of Moses are derived from the Septuagint, not from the Hebrew. Thus the Septuagint, while it still survives in the East, continued its reign even in the West through the Vulgate; nor was it until the time of the Reformation that the Hebrew Scriptures themselves began to be generally studied in Western Europe.

Never surely has a translation of any book exercised so profound an influence upon the world as the Septuagint version of the Old Testament. This work has had more bearing upon ourselves than we are perhaps inclined to think. For it was the first step towards that fusion of the Hebraic with the Hellenic strain, which has issued in the mind and heart of modern Christendom. Like the opening of the Suez Canal, it let the waters of the East mingle with those of the West, bearing with them many a freight of precious merchandise. Without the Septuagint there could have been, humanly speaking, no New Testament: for the former provided to the latter not only its vehicle of language, but to a great extent also its moulds of thought. These last were of course ultimately Semitic, but when religious ideas had to be expressed in Greek, it was difficult for them to escape change in the process.

So long as the New Testament is of interest to mankind, the Septuagint must share that interest with it. The true meaning of

the former can only be arrived at by correct interpretation of the language, and such correct interpretation is well-nigh impossible to those who come to the Jewish Greek of the reign of Nero and later with notions derived from the age of Pericles. Not only had the literary language itself, even as used by the most correct writers, undergone great changes during the interval, but, further than this, the New Testament is not written in literary, but rather in colloquial Greek, and in the colloquial Greek of men whose original language and ways of thinking were Semitic, and whose expression was influenced at every turn by the phraseology of the Old Testament. If we wish then to understand the Greek of the New Testament, it is plain that we must compare it with the Greek of the Old, which belongs, like it, to post-classical times, is colloquial rather than literary, and is so deeply affected by Semitic influence as often to be hardly Greek at all, but rather Hebrew in disguise. That everything should be compared in the first instance with that to which it is most like is an obvious principle of scientific method, but one which hitherto can hardly be said to have been generally applied to the study of the New Testament. Now however there are manifold signs that scholars are beginning to realise the importance of the study of the Greek Old Testament in its bearing upon the interpretation of the New.

Attic Greek was like a vintage of rare flavour which would only grow on a circumscribed soil. When Greek became a world-language, as it did after the conquests of Alexander, it had to surrender much of its delicacy, but it still remained an effective instrument of thought and a fit vehicle for philosophy and history. The cosmopolitan form of literary Greek which then came into use among men of non-Attic, often of non-Hellenic origin, was known as the Common (*κοινή*, sc. *διάλεκτος*) or Hellenic dialect. Aristotle may be considered the first of the Hellenists, though, as a disciple of Plato, he is far nearer to Attic purity than the Stoics, Epicureans, and Academics who followed him.

Hellenistic Greek we may regard as the genus, of which Alexandrian Greek is a species. Now the language of the Septuagint is a variety of Alexandrian Greek, but a very peculiar variety. It is no fair specimen either of the colloquial or of the literary language of Alexandria.

The interesting light thrown upon the vocabulary of the Septuagint by the recent publication of Egyptian Papyri has led some writers to suppose that the language of the Septuagint has nothing to distinguish it from Greek as spoken daily in the kingdom of the Ptolemies. Hence some fine scorn has been wasted on the 'myth' of a 'Biblical' Greek. 'Biblical Greek' was a term aptly applied by the late Dr. Hatch to the language of the Septuagint and New Testament conjointly. It is a serviceable word, which it would be unwise to discard. For, viewed as Greek, these two books have features in common which are shared with them by no other documents. These features arise from the strong Semitic infusion that is contained in both. The Septuagint is, except on occasions, a literal translation from the Hebrew. Now a literal translation is only half a translation. It changes the vocabulary, while it leaves unchanged the syntax. But the life of a language lies rather in the syntax than in the vocabulary. So, while the vocabulary of the Septuagint is that of the market-place of Alexandria, the modes of thought are purely Hebraic. This is a rough statement concerning the Septuagint as a whole: but, as the whole is not homogeneous, it does not apply to all the parts. The Septuagint does contain writing, especially in the books of the Maccabees, which is Greek, not Hebrew, in spirit, and which may fairly be compared with the Alexandrian Greek of Philo.

The New Testament, having itself been written in Greek, is not so saturated with Hebrew as the Septuagint: still the resemblance in this respect is close enough to warrant the two being classed together under the title of Biblical Greek. Hence we must dissent from the language of Deissmann, when he says 'The linguistic unity of the Greek Bible appears only against the background of classical, not of contemporary "profane," Greek.' Biblical Greek does appear to us to have a linguistic unity, whether as compared with the current Alexandrian of the Papyri or with the literary language of such fairly contemporary authors as Aristeas, Aristobulus, and Philo, not to add others who might more justly be called 'profane.'

The language of the Septuagint, so far as it is Greek at all, is the colloquial Greek of Alexandria, but it is Biblical Greek, because it contains so large an element, which is not Hellenic, but Semitic.

Josephus, it has been asserted, employs only one Hebraism, namely, the use of *προστίθεσθαι* with another verb in the sense of 'doing something again' (see *Gram. of Sept. Gk.* § 113). For the accuracy of this statement it would be hazardous to vouch, but the possibility of its being made serves to show the broad difference that there is between Hellenistic Greek, even as employed by a Jew, who, we know, had to learn the language, and the Biblical Greek of the Septuagint.

The uncompromising Hebraism of the Septuagint is doubtless due in part to the reverence felt by the translators for the Sacred Text. It was their business to give the very words of the Hebrew Bible to the Greek world, or to those of their own countrymen who lived in it and used its speech; as to the genius of the Greek language, that was entirely ignored. Take for instance Numbers 9¹⁰ — *Ἄνθρωπος ἄνθρωπος ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου, ἢ ἐν ὁδῷ μακρὰν ὁμῶν ἢ ἐν ταῖς γενεαῖς ὁμῶν, καὶ ποιήσει τὸ πᾶσχα Κυρίου.* Does anyone suppose that stuff of that sort was ever spoken at Alexandria? It might as well be maintained that a schoolboy's translation of Euripides represents English as spoken in America.

One of our difficulties in explaining the meaning of the Greek in the Septuagint is that it is often doubtful whether the Greek *had* a meaning to those who wrote it. One often cannot be sure that they did not write down, without attaching any significance to them, the Greek words which seemed to be the nearest equivalents to the Hebrew before them. This is especially the case in the poetical passages, of which Deuteronomy 33^{10b} will serve for an instance — *ἐπιθήσουσιν θυμίαμα ἐν ὄργῃ σου, διὰ παντός ἐπὶ τὸ θυσιαστήριόν σου.* We can account for this by aid of the original: but what did it mean to the translator?

Another obvious cause of difference between Biblical and Alexandrian Greek is the necessity under which the translators found themselves of inventing terms to express ideas which were wholly foreign to the Greek mind.

The result of these various causes is often such as to cause disgust to the classical student. Indeed a learned Jesuit Father has confessed to us what a shock he received on first making acquaintance with the Greek of the Septuagint. But the fastidiousness of the classical scholar must not be nourished at the expense of nar-

rowing the bounds of thought. The Greek language did not die with Plato; it is not dead yet; like the Roman Empire it is interesting in all stages of its growth and its decline. One important stage of its life-history is the ecclesiastical Greek, which followed the introduction of Christianity. This would never have been but for the New Testament. But neither, as we have said before, would the New Testament itself have been but for the Septuagint.

■

GRAMMAR OF SEPTUAGINT GREEK

ACCIDENCE

NOUNS, 1-14

1. Disuse of the Dual. The Greek of the LXX has two numbers, the singular and the plural. The dual, which was already falling into disuse in the time of Homer, and which is seldom adhered to systematically in classical writers, has disappeared altogether.

Gen. 40² ἐπὶ τοῖς δυσὶν εἰνούχοις αὐτοῦ. Ex. 4⁹ τοῖς δυσὶ σπημείοις τούτοις.

Contrast with the above —

Plat. *Rep.* 470 B ἐπὶ δυοῖν τινοῖν διαφοραῖν. Isocr. *Paneg.* 55 c περὶ τοῖν πολέοιν τούτοις.

2. Εἷς as Article. Under the influence of Hebrew idiom we find the numeral εἷς turning into an indefinite pronoun in the Greek of the LXX, as in Gen. 42⁷ λύσας δὲ εἷς τὸν μάρσιππον αὐτοῦ, and then subsiding into a mere article, as —

Jdg. 13² ἀνὴρ εἷς, 9⁸³ γυνή μία. ii K. 2¹⁸ ὥσει μία δορκὰς ἐν ἀγρῷ.
ii Esd. 4⁸ ἔγραψαν ἐπιστολὴν μίαν. Ezk. 4⁹ ἄγγελος ἐν ὀστράκινον.

There are instances of the same usage in the two most Hebraistic books of the N.T.

Mt. 8¹⁹ εἷς γραμματεὺς, 9¹⁸ ἄρχων εἷς, 21¹⁹ σκυῆν μίαν, 26⁶⁹ μία παιδίσκη. Rev. 8¹³ ἐνὸς ἀετοῦ, 9¹³ φωνὴν μίαν, 18²¹ εἷς ἄγγελος, 19⁷ ἓνα ἄγγελον.

Our own indefinite article ‘a’ or ‘an’ (Scotch *ane*) is originally the same as ‘one.’ We can also see the beginning of the French article in the colloquial language of the Latin comedians.

Ter. *And.* 118 forte unam aspicio adulescentulam.

Plaut. *Most.* 990 unum vidi mortuum efferri foras.

Apart from the influence of Hebrew, εἷς is occasionally found in good Greek on the way to becoming an article. See L. & S. under

sents itself in the Greek version of Ecclesiastes¹ alone among the books of the Septuagint, so that the rendering of that late work may be conjectured to be due to Aquila. This translator lived during the reign of Hadrian (A.D. 117-138).

Theodotion of Ephesus is said to have lived towards the close of the same century, under Commodus (A.D. 180-192). He also was a Jewish proselyte. His work was rather a revision of the Septuagint than an independent translation. So far as the book of Daniel is concerned, it was accepted by the Christian Church, and the older Septuagint version was discarded.

Symmachus of Samaria, who, according to Eusebius (*H.E.* VI 17), was an Ebionite Christian, flourished in the next reign, that of Septimius Severus (A.D. 193-211). His version was more literary in form than that of Aquila.

The reader will observe that all three of these versions come from the side of Judaism. The Christian Church was content with the Septuagint, whereon to found its claim as to the witness of the Old Testament to Christ. Eusebius points to the providential nature of the fact that the prophecies which foretold his coming were stored in a public library under the auspices of a Pagan king centuries before his appearance, so that the coincidence between prediction and fulfilment could not be ascribed to any fraud on the part of the Christians. The Jews however were not so well satisfied with this aspect of things. The question of the Virgin birth divided the religious world then, as it does now. Aquila and Theodotion were at one in substituting *νεάνις* for *παρθένος* in Isaiah 7¹⁴, and the Ebionites found support in this for their declaration that Jesus was the son of Joseph. There were writings of Symmachus still extant in the time of Eusebius, which were directed against the Gospel according to St. Matthew (*H.E.* VI 17).

Besides these well-known versions there were two other anonymous ones, which were brought to light through the industry and good fortune of Origen, the most scholarly of the Christian Fathers. One of these, which was called the Fifth Edition, was found hidden in an old wine-cask at Jericho in the reign of that Antoninus who is better known as Caracalla (A.D. 211-217); the other, which was called the Sixth Edition, was discovered in the subsequent reign of

¹ *E.g.* 2¹⁷ *καὶ ἐμίσησα σὺν τῇ ζωῇ.*

Alexander Severus (A.D. 222-235) concealed in a similar receptacle at Nicopolis in Epirus, where we may presume St. Paul to have spent his last winter (Tit. 3rd). Who knows but that it may have been one of the books which he was so urgent upon Timothy to bring with him? We do not think the chances very strongly in favour of this hypothesis: but it would account for some things, if we knew St. Paul to have had access to another version besides the Septuagint.

The renderings of the four main versions were arranged by Origen in parallel columns along with the original both in Hebrew and Greek characters, in a work which was consequently known as the Hexapla. For the Psalms Eusebius tells us Origen employed 'not only a fifth, but also a sixth and seventh interpretation' (*H.E.* VI 16). There was another work published by Origen called the Tetrapla, which contained only the Septuagint along with the versions of Aquila, Symmachus, and Theodotion. What the 'seventh interpretation' spoken of by Eusebius was, it would be hard to say. What is called by Theodoret the Seventh Edition was the recension of Lucian, which was later than the work of Origen. Lucian was martyred under Diocletian (284-305 A.D.).

The work of Origen might enlighten the learned, but it did not affect the unique position held in the Christian Church by the Septuagint ever since it was taken over from the Hellenist Jews. We are familiar with the constant appeal made by the writers of the New Testament to 'Scripture,' an appeal couched in such words as 'It is written' or 'As the Scripture saith.' In the great majority of cases the Scripture thus appealed to is undoubtedly the Septuagint; seldom, if ever, is it the Hebrew original. We have seen how, even before the Christian era, the Septuagint had acquired for itself the position of an inspired book. Some four centuries after that era St. Augustine remarks that the Greek-speaking Christians for the most part did not even know whether there was any other word of God than the Septuagint (*C.D.* XVIII, 43). So when other nations became converted to Christianity and wanted the Scriptures in their own tongues, it was almost always the Septuagint which formed the basis of the translation. This was so in the case of the early Latin version, which was in use before the Vulgate; and it was so also in the case of the translations made into Coptic, Ethiopic, Armenian,

Georgian, Gothic, and other languages. The only exception to the rule is the first Syriac version, which was made direct from the Hebrew. When at the close of the fourth century St. Jerome had recourse to the Hebrew original in revising the accepted Latin text, the authority of the Septuagint stood in the way of the immediate acceptance of his work. 'The Churches of Christ,' said St. Augustine, 'do not think that anyone is to be preferred to the authority of so many men chosen out by the High-priest Eleazar for the accomplishment of so great a work.'

Nevertheless Jerome's revision did triumph in the end, and under the name of the Vulgate became the accepted text of the Western Church. But the Vulgate itself is deeply tinctured by the Septuagint and has in its turn influenced our English Bible. Many of the names of Scripture characters, *e.g.* Balaam and Samson, come to us from the Septuagint, not from the Hebrew; our Bible often follows the verse-division of the Septuagint as against that of the Hebrew; the titles of the five books of Moses are derived from the Septuagint, not from the Hebrew. Thus the Septuagint, while it still survives in the East, continued its reign even in the West through the Vulgate; nor was it until the time of the Reformation that the Hebrew Scriptures themselves began to be generally studied in Western Europe.

Never surely has a translation of any book exercised so profound an influence upon the world as the Septuagint version of the Old Testament. This work has had more bearing upon ourselves than we are perhaps inclined to think. For it was the first step towards that fusion of the Hebraic with the Hellenic strain, which has issued in the mind and heart of modern Christendom. Like the opening of the Suez Canal, it let the waters of the East mingle with those of the West, bearing with them many a freight of precious merchandise. Without the Septuagint there could have been, humanly speaking, no New Testament: for the former provided to the latter not only its vehicle of language, but to a great extent also its moulds of thought. These last were of course ultimately Semitic, but when religious ideas had to be expressed in Greek, it was difficult for them to escape change in the process.

So long as the New Testament is of interest to mankind, the Septuagint must share that interest with it. The true meaning of

the former can only be arrived at by correct interpretation of the language, and such correct interpretation is well-nigh impossible to those who come to the Jewish Greek of the reign of Nero and later with notions derived from the age of Pericles. Not only had the literary language itself, even as used by the most correct writers, undergone great changes during the interval, but, further than this, the New Testament is not written in literary, but rather in colloquial Greek, and in the colloquial Greek of men whose original language and ways of thinking were Semitic, and whose expression was influenced at every turn by the phraseology of the Old Testament. If we wish then to understand the Greek of the New Testament, it is plain that we must compare it with the Greek of the Old, which belongs, like it, to post-classical times, is colloquial rather than literary, and is so deeply affected by Semitic influence as often to be hardly Greek at all, but rather Hebrew in disguise. That everything should be compared in the first instance with that to which it is most like is an obvious principle of scientific method, but one which hitherto can hardly be said to have been generally applied to the study of the New Testament. Now however there are manifold signs that scholars are beginning to realise the importance of the study of the Greek Old Testament in its bearing upon the interpretation of the New.

Attic Greek was like a vintage of rare flavour which would only grow on a circumscribed soil. When Greek became a world-language, as it did after the conquests of Alexander, it had to surrender much of its delicacy, but it still remained an effective instrument of thought and a fit vehicle for philosophy and history. The cosmopolitan form of literary Greek which then came into use among men of non-Attic, often of non-Hellenic origin, was known as the Common (*κοινή*, sc. *διῶλεκτος*) or Hellenic dialect. Aristotle may be considered the first of the Hellenists, though, as a disciple of Plato, he is far nearer to Attic purity than the Stoics, Epicureans, and Academics who followed him.

Hellenistic Greek we may regard as the genus, of which Alexandrian Greek is a species. Now the language of the Septuagint is a variety of Alexandrian Greek, but a very peculiar variety. It is no fair specimen either of the colloquial or of the literary language of Alexandria.

The interesting light thrown upon the vocabulary of the Septuagint by the recent publication of Egyptian Papyri has led some writers to suppose that the language of the Septuagint has nothing to distinguish it from Greek as spoken daily in the kingdom of the Ptolemies. Hence some fine scorn has been wasted on the 'myth' of a 'Biblical' Greek. 'Biblical Greek' was a term aptly applied by the late Dr. Hatch to the language of the Septuagint and New Testament conjointly. It is a serviceable word, which it would be unwise to discard. For, viewed as Greek, these two books have features in common which are shared with them by no other documents. These features arise from the strong Semitic infusion that is contained in both. The Septuagint is, except on occasions, a literal translation from the Hebrew. Now a literal translation is only half a translation. It changes the vocabulary, while it leaves unchanged the syntax. But the life of a language lies rather in the syntax than in the vocabulary. So, while the vocabulary of the Septuagint is that of the market-place of Alexandria, the modes of thought are purely Hebraic. This is a rough statement concerning the Septuagint as a whole: but, as the whole is not homogeneous, it does not apply to all the parts. The Septuagint does contain writing, especially in the books of the Maccabees, which is Greek, not Hebrew, in spirit, and which may fairly be compared with the Alexandrian Greek of Philo.

The New Testament, having itself been written in Greek, is not so saturated with Hebrew as the Septuagint: still the resemblance in this respect is close enough to warrant the two being classed together under the title of Biblical Greek. Hence we must dissent from the language of Deissmann, when he says 'The linguistic unity of the Greek Bible appears only against the background of classical, not of contemporary "profane," Greek.' Biblical Greek does appear to us to have a linguistic unity, whether as compared with the current Alexandrian of the Papyri or with the literary language of such fairly contemporary authors as Aristaeas, Aristobulus, and Philo, not to add others who might more justly be called 'profane.'

The language of the Septuagint, so far as it is Greek at all, is the colloquial Greek of Alexandria, but it is Biblical Greek, because it contains so large an element, which is not Hellenic, but Semitic.

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The result of these various causes is often such as to cause disgust to the classical student. Indeed a learned Jesuit Father has confessed to us what a shock he received on first making acquaintance with the Greek of the Septuagint. But the fastidiousness of the classical scholar must not be nourished at the expense of nar-

22^{18, 20}: Mt. 25³⁵: Jn. 11¹⁵. According to the text of Dindorf it occurs even in Eur. *Hel.* 931. It is a familiar feature of Hellenistic Greek, being common in Philo and Josephus, also in the *Pastor* of Hermas, and occurring moreover in such authors as Epictetus (*Diss.* I 16 § 19), Plutarch (*Pomp.* 74), Diogenes Laertius (VI § 56), Lucian (*Asinus* 46).

ῆς for ῆσθα, which is condemned by the same authority, occurs in Jdg. 11³⁵: Ruth 3²: Job 38⁴: Obd. 1¹¹. Cp. Epict. *Diss.* IV 1 § 132.

ἔστωσαν is the only form for the 3d person plural imperative, neither ἔστων nor ὄντων being used. This form is found in Plato (*Meno* 92 D). See § 16 d.

ἦτω for ἔστω occurs in Ps. 103³¹: i Mac. 10³¹, 16³. So in N.T. i Cor. 16³²: James 5¹². Cp. Herm. *Past. Vis.* III 3 § 4: i Clem. 48⁵, where it occurs four times.

ἡμεθα for ἡμεν occurs in i K. 25¹⁶: Baruch 1¹⁹. This form appears in the Revisers' text in Eph. 2³.

16. The Termination -σαν. a. Probably the thing which will first arrest the attention of the student who is new to the Greek of the LXX is the termination in -σαν of the 3d person plural of the historical tenses of the active voice other than the pluperfect.

There are in Greek two terminations of the 3d person plural of the historic tenses — (1) in -ν, (2) in -σαν. Thus in Homer we have ἔβαν and also ἔβησαν. In Attic Greek the rule is that thematic aorists (i.e. those which have a connecting vowel between the stem and the termination) and imperfects take ν, e.g. —

ἔ-λυσ-α-ν, ἔ-λαβ-ο-ν, ἔ-λάμβαν-ο-ν,

while non-thematic tenses and the pluperfect take -σαν, e.g. —

ἔ-δο-σαν, ἔ-τί-θε-σαν, ἔ-λε-λύκ-ε-σαν.

In the Greek of the LXX, which in this point represents the Alexandrian vernacular, thematic 2d aorists and imperfects may equally take -σαν.

Of 2d aorists we may take the following examples —

εἶδωσαν or ἴδωσαν, εἶποσαν, ἐκρίνωσαν, ἐλάβωσαν, ἐπίωσαν, εὗρωσαν, ἐφέροσαν (= 2d aor.), ἐφάγοσαν, ἐφύγοσαν, ἦλθοσαν, ἡμάρτοσαν, ἦροσαν (Josh. 3¹⁴).

Compounds of these and others abound, e.g. —

ἀπήλθοσαν, διήλθοσαν, εἰσήλθοσαν, ἐξήλθοσαν, παρήλθοσαν, περιήλθοσαν, προσήλθοσαν, συνήλθοσαν, ἐνεβάλωσαν, παρενέβάλωσαν, ἐξελίποσαν, κατελίποσαν, ἀπεθάνωσαν, ἐσηγάγοσαν.

b. Instances of imperfects, which, for our present purpose, mean historic tenses formed from a strengthened present stem, do not come so readily to hand. But here are two —

ἐλαμβάνουσιν Ezk. 22¹². ἐφαίνουσιν i Mac. 4⁵⁰.

These seem to be more common in the case of contracted vowel verbs —

ἐγενώσαν Gen. 6⁴

ἐπηξονούσαν Nb. 1¹⁸.

ἐποιούσαν Job 1⁴.

ἐταπεινούσαν Judith 4⁹.

εὐλογούσαν Ps. 61².

ἐδολιούσαν Ps. 5⁹, 13⁸.

εὐθηνούσαν Lam. 1⁴.

ἡνομούσαν Ezk. 22¹¹.

κατενοούσαν Ex. 33⁸.

οικοδομούσαν ii Esd. 14¹⁸.

παρετηρούσαν Sus. 6¹².

Cp. Herm. Past. Sim. VI 2 § 7 εὐσταθοῦσαν, IX 9 § 5 ἰδοκούσαν.

Such forms occur plentifully in Mss. of the N.T., but the Revisers' text has only ἐδολιούσαν in Romans 3¹³ (a quotation from Ps. 13⁸) and παρελάβοσαν in ii Thes. 3⁸.

c. The same termination -σαν sometimes takes the place of -εν in the 3d person plural of the optative.

αἰνέσαισαν Gen. 49⁸.

εἴποισαν Ps. 34²⁵.

ἐκκόψαισαν Prov. 24⁵².

ἐκλείποισαν Ps. 103³⁵.

ἔλθοισαν Dt. 33¹⁶: Job 18^{8, 11}.

ἐνέγκαισαν Is. 66²⁰.

εὐλογήσαισαν Ps. 34²⁵.

εὖροισαν Sir. 33⁹.

θηρεύσαισαν Job 18⁷.

ἴδοισαν Job 21²⁰.

καταφάγοισαν Prov. 30¹⁷.

δλέσαισαν Job 18¹¹, 20¹⁰.

περιπατήσαισαν Job 20²⁸.

ποιήσαισαν Dt. 1⁴.

πυρσεύσαισαν Job 20¹⁰.

ψηλαφήσαισαν Job 5¹⁴, 12²⁸.

d. In Hellenistic Greek generally -σαν is also the termination of the 3d person plural of the imperative in all voices, e.g. —

i K. 30²² ἀπαγέσθωσαν καὶ ἀποστρέφετωσαν.

For instances in N.T. see i Cor. 7^{3, 38}: i Tim. 5⁴: Tit. 3¹⁴: Acts 24²⁰, 25³.

17. Termination of the 2d Person Singular of Primary Tenses Middle and Passive. In the LXX, as in Attic, the 2d person singular of the present and futures, middle and passive, ends in -η, e.g. ἄρξῃ, φάγῃ, λυπηθήσῃ. The only exceptions to this rule in Attic are βούλει, οἶει, ὄψει, and ἔσει, of which the last is only used occasionally. In the LXX we have ὄψει in Nb. 23¹³.

The full termination of the 2d person singular of primary tenses middle and passive (-σαι), which in Attic Greek appears only in the perfect of all verbs and in the present of -μι verbs, as λέ-λν-σαι, δίδο-σαι, is occasionally to be found in the LXX in other cases.

ἀπεξενούσαι iii K. 14⁶.

κοιμάσαι Dt. 31¹⁶ (A).

κτᾶσαι Sir. 6⁷.

πίσαι Dt. 28³⁰: Ruth 2^{8, 14}: iii K. 17⁴: Ps. 127³: Jer. 29¹³ (A):

Ezk. 4¹¹, 12¹⁸, 23^{32, 34}.

φάγεσαι Ruth 2¹⁴: Ezk. 12¹⁸.

So in N.T. —

καυχᾶσαι Rom. 2^{17, 28}: i Cor. 4⁷.

κατακαυχᾶσαι Rom. 9¹⁸.

ὀδυνᾶσαι Lk. 16²⁵.

φάγεσαι καὶ πίσαι σύ Lk. 17⁸.

The *Pastor* of Hermas yields us ἐπισπᾶσαι, πλανᾶσαι, χρᾶσαι. Such forms are still used in Modern Greek.

In theory -σαι is the termination of every 2d person singular in the middle and passive voices, as in δίδο-σαι, λέ-λν-σαι, so that πί-ε-σαι is a perfectly regular formation. But in Attic Greek the σ has dropped out wherever there is a connecting vowel, and then contraction has ensued. Thus πίσαι becomes first πῖσαι, and finally πῖγ. Confirmation of this theory is to be found in Homer, where there are many examples of the intermediate form, e.g. ἀναίρειαι, δηνήσσαι, ἔρχαι, εὔχαι, ἴδθαι, κέλειαι, λέξαι, λιλαίειαι, μαίνειαι, νέμειαι, ὀδύρειαι, πώλειαι. It is an interesting question whether πίσαι and φάγεσαι are survivals in the popular speech of pre-Homeric forms, or rather revivals, as Jannaris and others think, on the analogy of the perfect middle and passive of all verbs and of the present middle and passive of -μι verbs.

In καυχᾶσαι and the like, contraction has taken place in the vowels preceding the σ (καυχᾶσαι = καυχᾶσαι). ἀπεξενούσαι (iii K. 14⁶) looks like a barbarism for ἀπεξένωσαι.

As against these fuller forms, we sometimes find contracted forms in the LXX, where the -σαι is usual in Attic.

δύνη for δύναιαι. Dan. O' 5¹⁶. So in N.T. Lk. 16²: Rev. 2². In Eur. *Hec.* 253 Porson substituted δύναι for δύνη, as being more Attic. δύναι itself occurs in Job 10¹⁸, 35^{6, 14}, 42²: Wisd. 11²⁸: Dan. 9²⁸, 4¹⁵, 5¹⁸: Bel 9²⁴.

ἐπίστη for ἐπίστασαι. Nb. 20¹⁴: Dt. 22²: Josh. 14⁶: Job 38⁴: Jer. 17¹⁸: Ezk. 37⁴.

18. Aorist in *-α*. *a*. Another inflexional form for the frequency of which the classical student will hardly be prepared is the aorist in *-α* in other than semivowel verbs. Attic Greek offers some rare instances of this formation, as *εἶπα*, *ἤνεγκ-α*, *ἔχε-α*, and in Homer we have such stray forms as *κῆαντες* (*Od.* IX 231), *ἀλέασθαι* (*Od.* IX 274), *σεῖα* (*Il.* XX 189). Nevertheless this is the type which has prevailed in the modern language.

b. In Attic the aorist *εἶπα* occurs more frequently in the other moods than in the indicative (e.g. Plat. *Soph.* 240 D *εἵπαιμεν*, *Prot.* 353 A *εἵπατον* imperative, *Phileb.* 60 D *εἰπάτω*, *Meno* 71 D *εἵπον* imperative).

In the LXX this aorist is equally common in the indicative.

εἶπα Dt. 1²⁰: Ps. 40⁵.

εἶπας Gen. 44²⁸: Judith 16¹⁴. Cp. Hom. *Il.* I 106, 108.

εἵπαμεν Gen. 42³¹, 44^{22, 28}.

εἵπατε Gen. 43²⁹, 44²⁸, 45⁹.

εἶπαν Jdg. 14^{15, 18}: i K. 10¹⁴: ii K. 17²⁰, 19⁴²: iv K. 1⁶: Tob. 7⁵: Jer. 49².

εἰπόν Gen. 45¹⁷: Dan. O' 2⁷.

εἰπάτω Dan. © 2⁷.

εἵπατε (imperative) Gen. 50⁷. Cp. Hom. *Od.* III 427.

εἶπας Gen. 46².

c. While the classical aorist *ἦλθον* is common in the LXX, the form with *-α* also occurs, especially in the plural.

ἦλθαμεν Nb. 13²⁸.

ἦλθατε Gen. 26²⁷, 42¹²: Dt. 1²⁰: Jdg. 11⁷.

ἦλθαν Gen. 47¹⁸: Jdg. 12¹: ii K. 17²⁰, 24⁷: ii Chr. 25¹⁸: Dan. © 2².

ἐλθάτω Esther 5^{4, 8}: Is. 5¹⁹: Jer. 17¹⁵.

ἐλθατε Prov. 9⁵.

εἰσελθάτωσαν Ex. 14⁶.

This aorist is common in Mss. of the N.T., but has not been admitted into the Revisers' text. Cp. Herm. *Past. Vis.* I 4 § 1 *ἦλθαν*, § 3 *ἀπῆλθαν*: i Clem. 38³ *εἰσῆλθαμεν*.

d. By the side of *εἶδον* we have an aorist in *-α*, especially in the 3d person plural, where its advantage is obvious. (See *λ* below.)

εἶδαμεν i K. 10¹⁴.

εἶδαν Jdg. 6²⁸, 16²⁴: i K. 6¹⁹: ii K. 10^{14, 19}.

σκότος, τό for δ, occurs in the best Attic prose as well as in the LXX (*e.g.* Is. 42¹⁰) and in N.T. (*e.g.* i Thes. 5⁵). *Cp.* Barn. Ep. 14⁶, 18¹.

The N.T. and Apostolic Fathers afford other instances of heteroclites, which do not occur in the LXX. Thus —

ζῆλος, τό (Phil. 3⁶: i Clem. 4^{8, 11, 13}, 6^{1, 2}, 9¹, 63², but in 5^{2, 3} διὰ ζῆλον: Ignat. *ad Tral.* 4²).

πλοῦς declined like βούς (Acts 27⁹: *Mart. S. Ign.* III εἶχεν τοῦ πλοός).

πλούτος, τό (ii Cor. 8²: Eph. 1⁷, 2⁷, 3^{8, 16}: Phil. 4¹⁹: Col. 1²⁷, 2²).
τῦφος, τό (i Clem. 13¹).

9. Verbal Nouns in -μα. *a.* The abundance of verbal nouns in -μα is characteristic of Hellenistic Greek from Aristotle onwards. The following instances from the LXX are taken at random —

ἀγνόημα Gen. 43¹² (6 times in all).

ἀνόμημα i K. 25²⁸ (17 times in all).

διχοτόμημα Gen. 15¹¹ (5 times in all).

κατάλειμμα Gen. 45⁷ (20 times in all).

ὑψωμα . . . γανρίαμα . . . καύχημα Judith 15⁹.

b. A point better worth noting is the preference for the short radical vowel in their formation, *e.g.* —

ἀνάθεμα Lvt. 27²⁸ *etc.* So in N.T. Acts 23¹⁴: Rom. 9³: i Cor. 12⁸, 16²²: Gal. 1^{8, 9}. In Judith 16¹⁹ we have the classical form

ἀνάθημα. For the short vowel in the LXX, *cp.* θέμα, ἔκθεμα, ἐπίθεμα, παράθεμα, πρόσθεμα, σύνθεμα.

ἀφαίρεμα Ex. 29²⁷: Lvt. 7^{4, 24} *etc.*

ἄφεμα i Mac. 9²⁸. So κάθεμα, Is. 3¹⁹, Ezk. 16¹¹.

δόμα Gen. 25⁶ *etc.* So in N.T.

εὔρεμα Sir. 20⁹, 29⁴.

ἔψημα Gen. 25²⁹ *etc.*

σύνθεμα Gen. 1¹⁰ *etc.* So ἀνάσσεμα. In Judith 12⁸ ἀνάσθημα.

χύμα (for χεύμα) ii Mac. 2²⁴.

10. Non-Attic Forms of Substantives.

ἀλώπηκας accusative plural (Jdg. 15⁴) for ἀλώπεκας.

ἄρκος (i K. 17³⁴) for ἄρκτος, which does not occur. *Cp.* Rev. 13² ἄρκου.

δίνα (Job 13¹¹, 28¹⁰) for δίνη.

ἔνυστρον (Dt. 18³) for ἡνυστρον. So in Jos. *Ant.* IV 4 § 4.

ἐπαιδός (Ex. 7¹¹) for ἐπιδός, which does not occur.
 κλίβανος (Ex. 7²⁸) for κρίβανος. So also in N.T.
 μόλιβος (Ex. 15¹⁰), the Homeric form, for μόλυβδος.
 ταμείον (Ex. 7²⁸: Jdg. 3²⁴, 15¹, 16¹⁹) for ταμειών, which also occurs frequently. The shorter form is common in the Papyri.
 ὑγεία (Tob. 8²¹) for ὑγίεια. In later Greek generally ὑγεία is usual, but the fuller form prevails in the LXX.
 χείμαρρος (i K. 17⁴⁰) for χειμάρρους.

11. Non-Attic Forms of Adjectives.

εὐθής, εὐθέης for εὐθύς, εὐθεία, εὐθύ, which also occurs frequently.
 ἥμιους, -υ is an adjective of two terminations in the LXX. ἥμισυα does not occur. Cp. Nb. 34¹⁴ τὸ ἥμισυ φυλῆς Μανασσή with Jos. Ant. IV 7 § 3 καὶ τῆς Μανασσίδος ἥμισυα.
 χάλκειος, -α, -ον, the Homeric form, occurs in Jdg. 16²¹, i Esd. 1³⁸, 5 times in Job, and in Sir. 28³⁰ for χαλκοῦς, χαλκή, χαλκοῦν, which is very common.
 ἀργυρικός i Esd. 8²⁴ only. Cp. Aristeeas § 37, who has also ἐλαϊκός, σιτικός, χαριστικός (§§ 112, 37, 227).
 αἰσχυντηρός Sir. 26¹⁵, 35¹⁰, 42¹ only.
 σιγῆρός Prov. 18¹⁸, Sir. 26¹⁴ only.
 κλεψιμαῖος Tob. 2¹³ only.
 θνησιμαῖος often used in the neuter for 'a corpse,' e.g. iii K. 13²⁵.

12. Comparison of Adjectives.

ἀγαθώτερος (Jdg. 11²⁵, 15²) is perhaps an instance of that tendency to regularisation in the later stages of a language, which results from its being spoken by foreigners.
 αἰσχρότερος (Gen. 41¹⁹) is good Greek, though not Attic. Αἰσχίωv does not seem to occur in the LXX.
 ἐγγίωv and ἐγγιστος are usual in the LXX, e.g. Ruth 3¹², iii K. 20², Ἑγγύτερος does not seem to occur at all, and ἐγγύτατος only in Job 6¹⁵, 19¹⁴.
 πλησιέστερον adv. for πλησιαιτέρον (iv Mac. 12⁸).

13. Pronouns. α. Classical Greek has no equivalent for our unemphatic pronoun 'he.' One cannot say exactly 'he said' in the Attic idiom. Αὐτὸς ἔφη is something more, and ἔφη something less, for it may equally mean 'she said.' The Greek of the LXX gets over this difficulty by the use of αὐτός as an unemphatic pronoun of the 3d person.

i K. 17⁴² καὶ εἶδεν Γολιάδ τὸν Δαυεὶδ καὶ ἠτίμασεν αὐτόν, ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν.

In the above the repeated *αὐτός* is simply the nominative of the *αὐτόν* preceding. In a classical writer *αὐτός* so used would necessarily refer to Goliath himself. For other instances see Gen. 3^{15, 16}, 39²³: Nb. 17⁵, 22²³: Jdg. 13^{5, 16}, 14^{4, 17}: i K. 17², 18¹⁶. Winer denied that this use of *αὐτός* is to be found in the N.T. But here we must dissent from his authority. See Mt. 5⁵ and following: Lk. 6²⁰: i Cor. 7¹².

b. As usual in later Greek the compound reflexive pronoun of the 3d person is used for those of the 1st and 2d.

Gen. 43²² καὶ ἀργύριον ἕτερον ἠνέγκαμεν μεθ' ἐαυτῶν. Dt. 3⁷ καὶ τὰ σκύλα τῶν πόλεων ἐπρονομήσαμεν ἐαυτοῖς. i K. 17⁸ ἐκλέξασθε ἐαυτοῖς ἄνδρα.

So also in Aristeas §§ 3, 213, 217, 228 (*ἐαυτόν* = *σεαυτόν*), 248. This usage had already begun in the best Attic. Take for instance—

Plat. *Phædo* 91 C ὅπως μὴ ἐγώ . . . ἅμα ἐαυτόν τε καὶ ὑμᾶς ἐξαπατήσας, 78 B δεῖ ἡμᾶς ἐρεῖσθαι ἐαυτούς, 101 D σὺ δὲ δεδιώς ἂν . . . τὴν ἐαυτοῦ σκιάν.

Instances abound in N.T.

Acts 23¹⁴ ἀνεθεματίσαμεν ἐαυτοῖς, 5³⁵ προσέχετε ἐαυτοῖς.

c. A feature more peculiar to LXX Greek is the use of the personal pronoun along with the reflexive, like the English 'me myself,' 'you yourselves,' etc.

Ex. 6⁷ καὶ λήμφομαι ἐμαντῷ ὑμᾶς λαὸν ἐμοί, 20²³ οὐ ποιήσετε ὑμῖν ἐαυτοῖς.

So also Dt. 4^{16, 23}: Josh. 22¹⁶.

As there is nothing in the Hebrew to warrant this duplication of the pronoun, it may be set down as a piece of colloquial Greek.

d. The use of *ἴδιος* as a mere possessive pronoun is common to the LXX with the N.T. *e.g.*—

Job 7¹⁰ οὐδ' οὐ μὴ ἐπιστρέψῃ εἰς τὸν ἴδιον οἶκον. Mt. 22⁵ ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ.

14. Numerals. *a.* *δυσί(ν)* is the regular form for the dative of *δύο*. So also in N.T. *e.g.* Mt. 6²⁴, 22⁴⁰: Lk. 16¹³: Acts 12⁶.

δυσὲν occurs in Job 13²⁰, *δυσὶν* in iv Mac. 1²⁸, 15². Sometimes *δύο* is indeclinable, *e.g.* Jdg. 16²⁸ τῶν δύο ὀφθαλμῶν.

b. The following forms of numerals differ from those in classical use:—

δέκα δύο Ex. 28²¹: Josh. 21⁴⁰, 18²⁴: i Chr. 6²³, 15¹⁰, 25¹⁰ π. So in N.T. Acts 19⁷, 24¹¹. Cp. Aristeas § 97.

δέκα τρεῖς Gen. 17²⁵: Josh. 19⁶.

δέκα τέσσαρες Josh. 15³⁶: Tob. 8²⁰. So in N.T. ii Cor. 12², Gal. 2¹.

Cp. Diog. Laert. VII § 55.

δέκα πέντε Ex. 27¹⁵: Jdg. 8¹⁰: ii K. 19¹⁷. So in N.T. Gal. 1¹⁸.

δέκα ἕξ Gen. 46¹⁸: Ex. 26²⁵: Josh. 15⁴¹.

δέκα ἑπτὰ Gen. 37², 47²⁸.

δέκα ὀκτώ Gen. 46²²: Josh. 24^{33b}: Jdg. 3¹⁴, 10³, 20⁴⁴: i Chr. 12²¹:

ii Chr. 11²¹.

The above numerals occur also in the regular forms —

δώδεκα Gen. 5⁸.

τρεῖς καὶ δέκα, τρισκαίδεκα Nb. 29^{13, 14}.

τέσσαρες καὶ δέκα Nb. 16⁴⁹.

πέντε καὶ δέκα Lvt. 27¹: ii K. 9¹⁹.

ἑκκαίδεκα, ἕξ καὶ δέκα Nb. 31^{40, 46, 52}.

ἑπτὰ καὶ δέκα Jer. 39⁹.

ὀκτώ καὶ δέκα ii K. 8¹³.

ἐννέα καὶ δέκα ii K. 2³⁰ only.

c. The forms just given may be written separately or as one word.

This led to the *τέσσαρες* in *τεσσαρεσκαίδεκα* becoming indeclinable, e.g. —

ii Chr. 25⁵ *νῖους τεσσαρεσκαίδεκα*.

The same license is extended in the LXX to *δέκα τέσσαρες*.

Nb. 29²⁹ *ἀμνὸν ἐνιαυσίον δέκα τέσσαρες ἀμώμους*.

The indeclinable use of *τεσσαρεσκαίδεκα* is not peculiar to the LXX.

Hdt. VII 36 *τεσσαρεσκαίδεκα (τριήρας)*. Epict. *Ench.* 40 *ἀπὸ*

τεσσαρεσκαίδεκα ἑτῶν.

Strabo p. 177, IV 1 § 1 *προσέθηκε δὲ*

τεσσαρεσκαίδεκα ἔθνη, 189, IV 2 § 1 *ἐθνῶν τεσσαρεσκαίδεκα*.

d. The alternative expressions *ὁ εἰς καὶ εἰκοστός* (ii Chr. 24¹⁷) and *ὁ εἰκοστός πρῶτος* (ii Chr. 25²⁹) are quite classical: but the following way of expressing days of the month may be noted —

Haggai 2¹ *μᾶ καὶ εἰκάδι τοῦ μηνός*. i Mac. 1³⁹ *πέμπτῃ καὶ εἰκάδι*

τοῦ μηνός. Cp. 4⁵⁹. ii Mac. 10⁵ *τῇ πέμπτῃ καὶ εἰκάδι τοῦ αὐτοῦ*

μηνός.

VERBS, 15-33

15. The Verb *Εἶναι*. *ἤμην* the 1st person singular of the imperfect, which is condemned by Phrynichus, occurs frequently in the LXX. It is found also in the N.T. — i Cor. 13¹¹: Gal. 1^{10, 22}: Acts 10³⁰, 11^{5, 17},

f. In Attic τελεῖν and καλεῖν are in the future indistinguishable from the present. In the later Greek of the LXX this ambiguity is avoided by the retention of the full form of the future. Thus we have—

	συντελέσω,	συντελέσεις,	συντελέσει,
		συντελέσετε,	συντελέσουσιν,
and			
	καλέσω,	καλέσεις,	καλέσει,
		καλέσετε,	καλέσουσιν.

g. The future δλέσω, which is common in Homer but rare in Attic, does not occur in the LXX, which has only the contracted forms—

δλεί Prov. 1²².

δλείται Job 8¹³.

δλούνται Prov. 2²², 13³, 15⁵, 16³³, 25¹⁹.

h. On the other hand, ἐλάσεις in Ex. 25¹¹ is the only instance of the future of ἐλαύνω in the LXX.

i. In Attic σκεδάννυμι has future σκεδῶ, but in the LXX it retains the σ, e.g. διασκεδάσω Jdg. 2¹.

22. Retention of Short Vowel in the Future. As a rule in Greek α and ε verbs lengthen the vowel in forming the future. Exceptions are σπάω and χαλάω among α verbs, and among ε verbs αἰνέω, καλέω, τελέω. When the vowel is short in the future, it is also short in the 1st aorist.

To the ε verbs which have the vowel short in the future and 1st aorist we may add from the LXX πονεῖν, φθονεῖν, φορεῖν.

So in N.T.—

ἐφορέσαμεν . . . φορέσομεν i Cor. 15⁴⁹.

Cp. Herm. Past. Sim. IX 13 § 3, 15 § 6 ἐφόρεσαν.

23. Aorist of Semivowel Verbs. In Attic Greek semivowel verbs with ǣ in their stem lengthen the ǣ into η in forming the 1st aorist (as φαν-, ἔφῃνα), except after ι or ρ, when they lengthen into ā (as μιαν-, ἐμίᾱνα, περαν-, ἐπέρᾱνα). See G. § 672.

In the LXX many such verbs lengthen into ā when the ǣ of the stem is preceded by a consonant. Hence we meet with such forms as ἐγλύκανας, ἐκκάβαρον, ἐξεκάβαρε, ἐπέχαρας, ἐπίφανον, ἐποίμανεν, ἐσήμα-
νεν, σημάνη, ὑφᾶναι, ὑφάνεν, ὑφάνης, ψάλατε. In Amos 5² ἔσφαλεν is ambiguous, as it might be 2d aorist.

The form καθάρης is read in Dindorf's text of Xen. Œc. 18 § 8,

and in Hermann's text of Plato *Laws* 735 we have *καθάρη* in B followed by *καθήρειεν* in D. The aorist *ἐσήμανα* is found as early as Xenophon. *Cp.* Aristeas §§ 16, 33. *Ἐκέρδανα* was always regarded as good Attic.

Such forms are also to be found in the N.T., *e.g.* —

ἐβάσκαθεν Gal. 3¹.

ἐσήμανεν Rev. 1¹.

24. The Strong Tenses of the Passive. The Greek of the LXX displays a preference for the strong over the weak tenses of the passive, *i.e.* for the tenses which are formed directly from the verbal stem, namely, the 2d aorist and the 2d future. Thus *ἡγγέλην*, which is not to be found in classical authors, except in a disputed reading of Eur. *I. T.* 932, occurs frequently (in compounds) in the LXX, and the future passive, when employed, is the corresponding form in *-ήσομαι*, *e.g.* Ps. 21²¹ *ἀναγγελήσεται*, Ps. 58¹⁸ *διαγγελήσονται*.

So again from *ρίπτω* we find only the 2d aorist and 2d future passive, *e.g.* Ezk. 19¹² *ἐρρίφη*, ii K. 20²¹ *ρίφήσεται*.

The following are other instances of the same formation: —

βραχίσεται (*βρέχω*) Is. 34³.

γραφήσονται Ezk. 13⁹. *Cp.* Aristeas § 32.

διεθρύβησαν Nahum 1⁶.

ἐκλεγήναι Dan. O' 11³⁵.

ἐλιγίσεται Is. 34⁴.

ἐνεφράγη Ps. 62¹².

ἐξαλιφῆναι i Chr. 29⁴. *Cp.* Plat. *Phædr.* 258 B.

ἐπεσκέπησαν i Chr. 26²¹.

ἡκαταστάτησαν Tobit 1¹⁵.

ὀρυγῇ Ps. 93¹⁸.

περιεπλάκησαν Ps. 118⁶¹.

συνεφρύγησαν Ps. 101⁴.

ὑπετάγησαν Ps. 59¹⁰.

25. The Verbs *παινᾶν* and *διψᾶν*. In Attic Greek these two verbs contract into *η* instead of *ᾱ*. In the LXX they contract into *ᾱ*, and *παινᾶω* further forms its future and aorist in *ᾱ* instead of *η*.

ἐὰν πεινᾷ . . . *ἐὰν διψᾷ* Prov. 25²¹. *ἐπείνας* Dt. 25¹⁸.

διψᾷ (ind.) Is. 29⁸.

The parts of *παινᾶν* which occur in the future and aorist are *πεινάσει*, *πεινάσετε*, *πεινάσουσι*, *ἐπείνασεν*, *ἐπείνασαν*, *πεινάσω* (subj.), *πεινάσωμεν*, *πεινάσητε*.

The full termination of the 2d person singular of primary tenses middle and passive (-σαι), which in Attic Greek appears only in the perfect of all verbs and in the present of -μι verbs, as λέ-λν-σαι, δέ-δο-σαι, is occasionally to be found in the LXX in other cases.

ἀπεξενούσαι iii K. 14⁶.

κοιμάσαι Dt. 31¹⁶ (A).

κτᾶσαι Sir. 6⁷.

πίσαι Dt. 28³⁰: Ruth 2^{8, 14}: iii K. 17⁴: Ps. 127³: Jer. 29¹³ (A):

Ezk. 4¹¹, 12¹³, 23^{32, 34}.

φάγεσαι Ruth 2¹⁴: Ezk. 12¹⁸.

So in N.T. —

καυχᾶσαι Rom. 2^{17, 23}: i Cor. 4⁷.

κατακαυχᾶσαι Rom. 9¹⁸.

ὀδυνᾶσαι Lk. 16²⁵.

φάγεσαι καὶ πίσαι σύ Lk. 17⁸.

The *Pastor* of Hermas yields us ἐπισπᾶσαι, πλανᾶσαι, χρᾶσαι. Such forms are still used in Modern Greek.

In theory -σαι is the termination of every 2d person singular in the middle and passive voices, as in δέ-δο-σαι, λέ-λν-σαι, so that πί-ε-σαι is a perfectly regular formation. But in Attic Greek the σ has dropped out wherever there is a connecting vowel, and then contraction has ensued. Thus πίσαι becomes first πίει, and finally πίη. Confirmation of this theory is to be found in Homer, where there are many examples of the intermediate form, e.g. ἀναίρει, δηνήσει, ἔρχει, εὔχει, ἴδῃ, κέλει, λέξει, λιλαίει, μαίνει, νέμει, ὀδύρει, πῶλει. It is an interesting question whether πίσαι and φάγεσαι are survivals in the popular speech of pre-Homeric forms, or rather revivals, as Jannaris and others think, on the analogy of the perfect middle and passive of all verbs and of the present middle and passive of -μι verbs.

In καυχᾶσαι and the like, contraction has taken place in the vowels preceding the σ (καυχᾶσαι = καυχᾷσαι). ἀπεξενούσαι (iii K. 14⁶) looks like a barbarism for ἀπεξένωσαι.

As against these fuller forms, we sometimes find contracted forms in the LXX, where the -σαι is usual in Attic.

δύνη for δύνασαι. Dan. O' 5¹⁶. So in N.T. Lk. 16²: Rev. 2². In Eur. *Hec.* 253 Porson substituted δύνα for δύνῃ, as being more Attic. δύνασαι itself occurs in Job 10¹³, 35^{14, 14}, 42³: Wisd. 11²³: Dan. ② 2²⁸, 4¹⁵, 5¹⁶: Bel ②²⁴.

ἐπίστη for ἐπίστασαι. Nb. 20¹⁴: Dt. 22²: Josh. 14⁶: Job 38⁴: Jer. 17¹⁶: Ezk. 37⁴.

18. Aorist in *-α*. *a*. Another inflexional form for the frequency of which the classical student will hardly be prepared is the aorist in *-α* in other than semivowel verbs. Attic Greek offers some rare instances of this formation, as *εἶπα-α*, *ἤνεγκ-α*, *ἔχε-α*, and in Homer we have such stray forms as *κῆντες* (*Od.* IX 231), *ἀλέασθαι* (*Od.* IX 274), *σεῦα* (*Il.* XX 189). Nevertheless this is the type which has prevailed in the modern language.

b. In Attic the aorist *εἶπα* occurs more frequently in the other moods than in the indicative (*e.g.* Plat. *Soph.* 240 D *εἵπαμεν*, *Prot.* 353 A *εἵπατον* imperative, *Phileb.* 60 D *εἰπάτω*, *Meno* 71 D *εἰπον* imperative).

In the LXX this aorist is equally common in the indicative.

εἶπα Dt. 1²⁰: Ps. 40⁷.

εἶπας Gen. 44²⁸: Judith 16¹⁴. *Cp.* Hom. *Il.* I 106, 108.

εἵπαμεν Gen. 42³¹, 44^{22, 26}.

εἵπατε Gen. 43²⁹, 44²⁸, 45⁹.

εἶπαν Jdg. 14^{15, 18}: i K. 10¹⁴: ii K. 17²⁰, 19⁴²: iv K. 1⁴: Tob. 7⁵: Jer. 49².

εἰπόν Gen. 45¹⁷: Dan. O' 2⁷.

εἰπάτω Dan. ③ 2⁷.

εἵπατε (imperative) Gen. 50⁷. *Cp.* Hom. *Od.* III 427.

εἶπας Gen. 46².

c. While the classical aorist *ἔλθον* is common in the LXX, the form with *-α* also occurs, especially in the plural.

ἔλθαμεν Nb. 13²⁸.

ἔλθατε Gen. 26²⁷, 42¹²: Dt. 1²⁰: Jdg. 11⁷.

ἔλθαν Gen. 47¹⁸: Jdg. 12¹: ii K. 17²⁰, 24⁷: ii Chr. 25¹⁸: Dan. ③ 2².

ἐλθάτω Esther 5^{4, 8}: Is. 5¹⁹: Jer. 17¹⁵.

ἐλθατε Prov. 9⁶.

εἰσελθάτωσαν Ex. 14⁶.

This aorist is common in Mss. of the N.T., but has not been admitted into the Revisers' text. *Cp.* Herm. *Past. Vis.* I 4 § 1 *ἔλθαν*, § 3 *ἀπῆλθαν*: i Clem. 38⁸ *εἰσήλθαμεν*.

d. By the side of *εἶδον* we have an aorist in *-α*, especially in the 3d person plural, where its advantage is obvious. (See *h* below.)

εἶδαμεν i K. 10¹⁴.

εἶδαν Jdg. 6²⁸, 16²⁴: i K. 6¹⁹: ii K. 10^{14, 19}.

e. Similarly by the side of *εἰλον* we have parts formed as though from *εἰλα*.

καθεῖλαν Gen. 44¹¹: iii K. 19¹⁴.

εἰλατο Dt. 26¹⁸.

ἀνείλατο Ex. 2⁸.

ἀφείλατο i K. 30¹⁸.

δείλαντο Josh. 22⁸.

ἐξελάμην i K. 10¹⁸.

ἐξείλατο Ex. 18^{4, 8}: Josh. 24¹⁰: i K. 12¹¹, 17²⁷, 30¹⁸.

παρείλατο Nb. 11²⁸.

f. The aorist *ἔπεσα* occurs frequently in the 3d person plural, but is rare in other parts.

ἔπεσα Dan. O' 8¹⁷.

πεσάτω Jer. 44³⁰ (AS), 49² (AS).

ἔπεσας ii K. 3⁸⁴.

πίσατε Hos. 10⁸.

Among compounds we find *ἀποπεσάτωσαν*, *διέπεσαν*, *ἐνέπεσαν*, *ἐπέπεσαν*. So in N.T. —

ἔπεσα Rev. 1¹⁷.

ἔπεσαν Rev. 5¹⁴, 6¹³, 11¹⁶, 17¹⁰: Hb. 11³⁰.

ἐξεπίσατε Gal. 5⁴.

Cp. Polyb. III 19 § 5 *ἀντέπεσαν*.

g. Other aorists of the same type are —

ἀπέθαναν Tob. 3⁹.

ἔλαβαν ii K. 23¹⁶.

ἐγκατέλιπαν ii Chr. 29⁸.

ἐφάγαμεν ii K. 19⁴².

ἔβαλαν iii K. 6⁸.

ἔφυγαν Jdg. 7²¹.

ἐμβάλατε Gen. 44¹.

h. The frequency of the 3d person plural in this form is no doubt due to a desire to differentiate the 3d person plural from the 1st person singular, which are confounded in the historic tenses ending in *-ον*. It also secured uniformity of ending with the aorist in *-σα*. In ii K. 10¹⁴ we have this collocation —

εἶδαν . . . *ἔφυγαν* . . . *εἰσῆλθαν* . . . *ἀνέστρεψαν*.

In Jdg. 6⁸ we find the anomalous form *ἀνέβαιναν* followed by *συνανέβαινον*.

19. Augment. a. The augment with the pluperfect is at times omitted by Plato and the best Attic writers. Instances in the LXX are —

βεβρώκει i K. 30¹².

ἐνδεδύκει Lvt. 16²⁸.

δεδώκειν ii K. 18¹¹.

ἐπιβεβήκει Nb. 22²².

δεδώκει iii K. 10¹³.

πεπώκει i K. 30¹².

ἐνδεδύκειν Job 29¹⁴.

So in N.T. —

δεδώκει Mk. 14⁴⁴.

δεδώκεισαν Jn. 11⁵⁷: *cp.* Mk. 15³⁰.

ἐκβεβλήκει Mk. 16⁹.

κεκρίκει Acts 20¹⁸.

μεμενήκεισαν i Jn. 2¹⁹.

πεπιστεύκεισαν Acts 14²⁸.

πεποιήκεισαν Mk. 15⁷.

But in the LXX we occasionally find other historic tenses without the augment, *e.g.* ii Esd. 14¹⁸ οἰκοδομοῦσαν. This is especially the case with εἶδον.

ἶδες Lam. 3⁵⁰.

ἶδεν Gen. 37⁹, 40⁶.

ἶδον Gen. 37²⁸, 40⁶.

πρόιδον Gen. 37¹⁸.

b. In Attic Greek, when a preposition had lost its force and was felt as part of the verb, the augment was placed before, instead of after, it, as ἐκάθειδον, ἐκάθειζον, ἐκαθήμην.

The same law holds in the Greek of the LXX, but is naturally extended to fresh cases, *e.g.* to προνομεῖν, which in the Alexandrian dialect seems to have been the common word for 'to ravage.'

ἐπρονομεύσαμεν Dt. 2²⁸, 3⁷.

ἐπρονόμυσαν Nb. 31⁹.

ἤνεχύρασαν Job 24³.

c. The aorist ἤνοιξα is already found in Xenophon. In the LXX it is common, though by no means to the exclusion of the form with internal augment. Besides ἤνοιξα itself, which is conjugated throughout the singular and plural, we have also the following —

ἤνοιχθη Nb. 16³²: Ps. 105¹⁷, 108¹.

ἤνοιχθησαν Ezk. 1¹.

ἤνοιγμένα Is. 42²⁰.

ἤνοιγον i Mac. 11².

ἤνοιγετο iii K. 7²¹.

So also in N.T. —

ἤνοιξε Acts 12¹⁴, 14²⁷: Rev. 8¹.

διήνοιξε Acts 16¹⁴.

διηνογμένους Acts 7²⁸.

ἤνοιγη Rev. 11¹⁹.

Besides the Attic form with double internal augment, ἀνέψξα, the LXX has also forms which augment the initial vowel of this, and so display a triple augment —

ἠνέψξε Gen. 8⁶: iii Mac. 6¹⁸.

ἠνέψχθησαν Gen. 7¹¹: Sir. 43¹⁴: Dan. 7¹⁰.

ἠνεωγμένους iii K. 8²⁹: ii Chr. 6^{20, 40}, 7¹⁵: Neh. 1⁶.

ἠνεωγμένα iii K. 8²².

So in N.T. —

ἠνεωγμένον Rev. 10⁶.

d. In addition to this we find a verb of new formation like ἀφίω —

συνίεις Tob. 3³: Job 15⁹, 36⁴.

συνίει Prov. 21^{12, 29}: Wisd. 9¹¹.

συνίων Dan. ⑩ 8^{5, 23, 27} and *passim*.

συνιόντων (gen. pl.) ii Chr. 30²².

In ii Chr. 26⁵ συνιόντος and ii Esd. 8¹⁶ συνιόντας the accent seems to be misplaced.

The new participle συνίων has not entirely ousted the -μι form in the LXX. We have συνιείς Ps. 32¹⁵: οἱ συνιέντες Dan. 12⁸: συνιέντας Dan. ⑩ 14: τῶν συνιέντων Dan. 11³⁵.

e. The 3d person plural of the 1st aorist ἤκαν, which occurs in Xen. *Anab.* IV 5 § 18, is used in the LXX in its compound ἀφῆκαν.

f. The verb συνιέν is to be met with also in the Apostolic Fathers —

συνίω Herm. *Past. Mdt.* IV 2 § 1, X 1 § 3.

συνίει IV 2 § 2.

συνιούσιν X 1 § 6.

σύνει VI 2 §§ 3, 6: *Sim.* IX 12 § 1.

συνίων Barn. *Ep.* 12¹⁰.

g. The 2d person singular present middle προίη in Job 7¹⁹ is doubtless formed on the analogy of λύη, but might be reached from προίεσαι by loss of σ and contraction.

32. The Imperatives ἀνάστα and ἀπόστα, etc. It is the by-forms in -ω which account for these imperatives (ἀνάστα = ἀνάστα-ε). Ἀνάστα in the LXX is used interchangeably with ἀνάστηθι. Thus in Dan. 7⁵ O' has ἀνάστα, while ⑩ has ἀνάστηθι. But the same writer even will go from one to the other. Thus in iii K. 19 we have ἀνάστηθι in v. 5 and ἀνάστα in v. 7, and again in iii K. 20 ἀνάστα in v. 15 and ἀνάστηθι in v. 18. So also Ps. 43^{24, 27} ἀνάστηθι . . . ἀνάστα. Ἀπόστα occurs in Job 7¹⁶, 14⁶, 21¹⁴.

So in N.T., where we find in addition the 3d person singular and the 2d person plural.

ἀνάστα Acts 12⁷: Eph. 5¹⁴.

ἀνάβα Rev. 4¹.

καταβάτω Mt. 27⁴⁸.

ἀναβάτε Rev. 11¹².

Cp. Herm. *Past. Mdt.* VI 2 §§ 6, 7 ἀπόστα . . . ἀπόστηθι, *Vis.* 2 § 8 ἀνρίστα.

Similar forms are to be found even in the Attic drama and earlier.

ἔμβα Eur. *Elec.* 113: Ar. *Ran.* 377.

ἐπίβα Theognis 845.

ἔσβα Eur. *Phoen.* 193.

κατάβα Ar. *Ran.* 35, *Vesp.* 979.

πρόβα Eur. *Alc.* 872: Ar. *Ach.* 262.

33. Special Forms of Verbs.

αἰρετίζεν denominative from αἰρετός.

ἀμφιάζειν iv K. 17⁹: Job 29¹⁴, 31¹⁹ (in 40⁵ ἀμφίεσαι) = ἀμφιεννύει.

ἀποκτέννει Ex. 4²⁸: ii K. 4¹²: iv K. 17²⁵: Ps. 77³⁴, 100⁸: Wisd.

16¹⁴: Hab. 1¹⁷: Is. 66⁹: Dan. 9²¹: iii Mac. 7¹⁴.

ἀποτιννύει Gen. 31³⁰: Ps. 68⁸: Sir. 20¹².

ἐλεᾶν for ἐλεεῖν. Ps. 36²⁶, 114⁶: Prov. 13⁹, 14^{21, 31}, 21²⁶, 28⁸: Sir.

18¹⁴: Tobit 13²: iv Mac. 6¹², 9⁸. So in N.T., Jude^{22, 23}. Cp.

i Clem. 13²: Barn. Ep. 20².

ἐλούσθης Ezk. 16⁴.

έώρακας ii K. 18¹¹. Maintained by some to be the true Attic form.

ἐρρηγώς for ἐρρωγώς. Job 32¹⁹.

έσθην for έσθίειν. Lvt. 7¹⁵, 11³⁴, 17¹⁰, 19^{8, 26}: Sir. 20¹⁶. Old poetic form. Hom. *Il.* XXIV 415: *Od.* IX 479, X 273.

κάθου for κάθησο. Gen. 38¹¹: Jdg. 17¹⁰: Ruth 3¹⁸: i K. 1²⁸, 22^{4, 23}: iv K. 2^{2, 4, 6}: Ps. 109¹: Sir. 9⁷. Formed on the analogy of λύου.

Κάθρο itself occurs in ii Chr. 25¹⁹. In Ezk. 23⁴¹ we have imperfect έκάθου. So in N.T., Mt. 22⁴⁴: Mk. 12³⁶: Lk. 20⁴²:

Acts 2³⁴: Hb. 1¹⁸ (all quotations from Ps. 109¹): James 2⁸.

μαιμάσσειν Jer. 4¹⁹.

οίσθας Dt. 9². Cp. Eur. *Ion* 999 (Dindorf).

πιάζειν for πιζέειν. Song 2¹⁵: Sir. 23²¹. Πιζέειν occurs only in Micah 6¹⁵ in the original sense of 'to press.'

ράσσειν Jer. 23³⁹ and eight other passages.

34. Adverbs. Hellenistic Greek supplied the missing adverb to ἀγαθός. Ἀγαθῶς occurs in Aristotle *Rh.* II 11 § 1. In the LXX it is found in i K. 20⁷: iv K. 11¹⁸: Tob. 13¹⁰.

Among adverbs of time we may notice ἐκ πρωΐθεν and ἀπὸ πρωΐθεν as peculiar to the LXX. For the former see ii K. 2²⁷: iii K. 18²⁶: i Mac. 10³⁰; for the latter Ex. 18^{13, 14}: Ruth 2⁷: Job 4²⁰: Sir. 18³⁶: i Mac. 9¹³. Similar to these among adverbs of place is ἀπὸ μακρόθεν, Ps. 138². Such expressions remind us of our own double form 'from whence,' which purists condemn.

In the Greek of the LXX $\pi\omicron\upsilon$ is used for $\pi\omicron\iota$, just as we commonly say 'where' for 'whither.'

Jdg. 19¹⁷ $\Pi\omicron\iota$ πορεύη, καὶ πόθεν ἔρχη;

Cp. Gen. 37³¹: Josh. 2⁵, 8¹⁰: Jdg. 19¹⁷: i K. 10¹⁴: Zech. 2².

$\Pi\omicron\iota$ occurs only in a doubtful reading in Jer. 2²⁸, and has there the sense of $\pi\omicron\upsilon$.

Similarly $\omicron\upsilon$ is used for $\omicron\iota$, which is not found at all.

Jer. 51²⁵ $\omicron\upsilon$ ἐὰν βαδίσῃς ἐκεῖ.

Cp. Gen. 40⁸: Ex. 21¹⁸: iii K. 18¹⁰: Ezk. 12¹⁶.

So in N.T. —

$\pi\omicron\upsilon$ = $\pi\omicron\iota$ i Jn. 2¹¹, 3⁸, 8¹⁴: Hb. 11⁸.

$\omicron\pi\upsilon$ = $\omicron\pi\omicron\iota$ James 3⁴.

$\omicron\pi\omicron\iota$ does not occur in Biblical Greek.

35. Homerisms. The Ionic infusion which is observable in the Greek of the LXX may possibly be due to the use of Homer as a schoolbook in Alexandria. This would be a *vera causa* in accounting for such stray Ionisms as *κυνομυΐης*, *μαχαΐρη*, *ἐπιβεβηκυΐης*, and the use of *σπεΐρης* in the Papyri; possibly also for *γαίων*, *γαΐαις*. Such forms also as *ἐπαιδός*, *ἔσθειν*, *ἐτάνυσαν* (Sir. 43¹²), *μόλιβδος*, *χάλκειος*, *χείμαρρος*, *πολεμιστής*, have an Homeric ring about them.

36. Movable Consonants. ν *ἐφελκυστικόν* is freely employed before consonants, as in Gen. 31¹⁵, 41⁵⁵: Dt. 19¹: Ruth 2⁵: Jdg. 16¹¹.

To $\delta\chi\rho\iota$ and $\mu\acute{\epsilon}\chi\rho\iota$ ς is sometimes appended before a vowel and sometimes not.

Jdg. 11³⁸ $\delta\chi\rho\iota\varsigma$ Ἀρνων.

Josh. 4²³ $\mu\acute{\epsilon}\chi\rho\iota\varsigma$ $\omicron\upsilon$.

Job 32¹¹ $\delta\chi\rho\iota$ $\omicron\upsilon$.

i Esd. 1⁵⁴ $\mu\acute{\epsilon}\chi\rho\iota$ $\omicron\upsilon$.

ii Mac. 14¹⁵ $\delta\chi\rho\iota$ αἰῶνος.

Job 32¹² $\mu\acute{\epsilon}\chi\rho\iota$ $\delta\mu\omega\upsilon\varsigma$.

Ἀντίκρυ and ἀντίκρυς differ from one another by more than the σ . The former does not occur at all in the LXX, the latter in Swete's text only once, iii Mac. 5¹⁶ $\text{ἀντικρυς ἀνακλιθῆναι αὐτοῦ}$.

In the Revisers' text of the N.T. we find $\delta\chi\rho\iota$ before a consonant in Gal. 4²; $\delta\chi\rho\iota\varsigma$ $\omicron\upsilon$ i Cor. 11²⁶, 15²⁵: Gal. 3¹⁹, 4¹⁹: Hb. 3¹⁸; $\mu\acute{\epsilon}\chi\rho\iota\varsigma$ $\omicron\upsilon$ Mk. 13³⁰; $\mu\acute{\epsilon}\chi\rho\iota\varsigma$ αἵματος Hb. 12⁴; ἀντικρὺ Χίου Acts 20¹⁶.

37. Spelling. In matters of spelling Dr. Swete's text appears to reflect variations in the Mss.

a. The diphthong *ει* is often replaced by *ι*, as in *1st Esd.* 1¹¹ *χαλκίοις* compared with *ii Chr.* 35¹³ *χαλκίοις*. This is especially the case with feminine nouns in *-εία*, as

ἁπωλία, δουλία, λατρία, πλινθία, συγγενία, ὕγία, φαρμακία.

Neuters plural in *-εία* also sometimes end in *-ια* with recession of accent, as —

ἄγγια Gen. 42²⁵.

πόρια Gen. 45¹⁷.

In the pluperfect of *ἴστημι* again we sometimes find *ι* for *ει* —

ιστήκει Jdg. 16²⁹.

ἐφιστήκει Nb. 23^{8, 17}.

παριστήκει Gen. 45¹.

So also in the future and 1st aorist of *λείπω*, as —

ἐκλίξει, ἐκλίξαι, ἔλιξαν, λίσουσιν.

On the other hand *εἰδέαι* for *ιδέαι* (nom. pl. of *ιδέα*) occurs in Dan. ② 1³.

b. *ν* in composition is sometimes changed into *μ* before a labial and sometimes not, as —

συμβιβάσω Ex. 4¹³.

συνβιβασάτω Jdg. 13⁸.

Before a guttural or *π*, *ν* is often retained, instead of being turned into *γ*, as —

ἐνκάθηται, ἐνκρατεῖς, ἐνκρούσης, ἐνκρυφίας, ἐνποίη, ἐνχωρίω.

But on the other hand —

σύγκρισις, συγγενία.

c. In the spelling of *λαμβάνειν* *μ* appears in parts not formed from the present stem, as —

λήμψομαι, λήμψη, λήμψεσθε, ἐλήμφθη, καταλήμψη.

This may indicate that the syllable in which the *μ* occurs was pronounced with *β*. In modern Greek *μπ* stands for *β*, and we seem to find this usage as early as Hermas (*Vis.* III 1 § 4), who represents the Latin *subsellium* by *συμφέλιον*. Cp. *Ἀμβακούμ* for *Habakkuk*.

d. The doubling of *ρ* in the augment of verbs is often neglected, as —

ἐξερίφησαν, ἔρανεν, ἐράπιζον, ἔρψεν.

e. The following also may be noticed —

ἐρανῶν for *ἐρευνῶν* Dt. 13¹⁴.

μιερός, μιεροφαγία, μιεροφαγεῖν, μιεροφονία all in Maccabees only.

τεσσεράκοντα Dt. 9^{9, 11}: *Josh.* 14⁷.

SYNTAX

CONSTRUCTION OF THE SENTENCE, 38-43

38. The Construction of the LXX not Greek. In treating of Accidence we have been concerned only with dialectical varieties within the Greek language, but in turning to syntax we come unavoidably upon what is not Greek. For the LXX is on the whole a literal translation, that is to say, it is only half a translation — the vocabulary has been changed, but seldom the construction. We have therefore to deal with a work of which the vocabulary is Greek and the syntax Hebrew.

39. Absence of μέν and ἔτι. How little we are concerned with a piece of Greek diction is brought home to us by the fact that the balance of clauses by the particles μέν and ἔτι, so familiar a feature of Greek style, is rare in the LXX, except in the books of Wisdom and Maccabees. It does not occur once in all the books between Deuteronomy and Proverbs nor in Ecclesiastes, the Song, the bulk of the Minor Prophets, Jeremiah, and Ezekiel; and in each of the following books it occurs once only — Leviticus (27ⁱ), Numbers (22³⁸), Tobit (14¹⁰), Haggai (1⁴), Zechariah (1¹⁸), Isaiah (6⁷). Where the antithesis is employed, it is often not managed with propriety, *e.g.* in Job 32⁶. As instances of the non-occurrence of one or both of the particles where their presence is obviously required we may take —

Gen. 27²² Ἡ φωνὴ φωνὴ Ἰακώβ, αἱ δὲ χεῖρες χεῖρες Ἡσαύ. Jdg.
16²⁹ καὶ ἐκράτησεν ἓνα τῇ δεξιᾷ αὐτοῦ καὶ ἓνα τῇ ἀριστερᾷ αὐτοῦ.
ii K. 11²⁵ ποτὲ μὲν οὕτως καὶ ποτὲ οὕτως. iii K. 18⁶ μὴ . . .
ἄλλῃ.

40. Paratactical Construction of the LXX. Roughly speaking, it is true to say that in the Greek of the LXX there is no syntax, only parataxis. The whole is one great scheme of clauses connected by καί, and we have to trust to the sense to tell us which is to be so emphasized as to make it into the apodosis. It may therefore be laid down as a general rule that in the LXX the apodosis is introduced

by *καί*. This is a recurrence to an earlier stage of language than that which Greek itself had reached long before the LXX was written, but we find occasional survivals of it in classical writers, *e.g.* Xen. *Cyrop.* I 4 § 28 *καὶ ὁδὸν τε οὕτω πολλὴν διηγνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἤκειν*. Here it is convenient to translate *καί* 'when,' but the construction is really paratactical. So again Xen. *Anab.* IV 2 § 12 *Καὶ τοῦτόν τε παρελλύθεισαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον*. *Cp. Anab.* I 8 § 8, II 1 § 7, IV 6 § 2; also Verg. *Æn.* II 692 —

*Vix ea fatus erat senior, subitoque fragore
intonuit laevom.*

In the above instances the two clauses are coördinate. But in the LXX, even when the former clause is introduced by a subordinative conjunction, *καί* still follows in the latter, *e.g.* —

Gen. 44²⁹ *ἐὰν οὖν λάβητε . . . καὶ κατὰξετε κτλ.* Ex. 13¹⁴ *ἐὰν δὲ ἐρωτήσῃ . . . καὶ ἐρεῖς κτλ.* *Cp.* 7⁹. Josh. 4¹ *καὶ ἐπεὶ συνετέλεσεν πᾶς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην, καὶ εἶπεν Κύριος.*

Sometimes a preposition with a verbal noun takes the place of the protasis, *e.g.* —

Ex. 3¹² *ἐν τῷ ἐξαγαγεῖν . . . καὶ λατρεύετε.*

In Homer also *καί* is used in the apodosis after *ἐπεὶ* (*Od.* V 96), *ἥμος* (*Il.* I 477: *Od.* X 188), or *ὅτε* (*Od.* V 391, 401: X 145, 157, 250).

The difficulty which sometimes arises in the LXX in determining which is the apodosis amid a labyrinth of *καί* clauses, *e.g.* in Gen. 4¹⁴, 39¹⁰, may be paralleled by the difficulty which sometimes presents itself in Homer with regard to a series of clauses introduced by *δέ*, *e.g.* *Od.* X 112, 113; XI 34–6.

41. Introduction of the Sentence by a Verb of Being. Very often in imitation of Hebrew idiom the whole sentence is introduced by *ἐγένετο* or *ἔσται*.

Gen. 39¹⁹ *ἐγένετο δὲ ὡς ἤκουσεν . . . καὶ ἐθυμώθη ὀργῇ.* *Cp.* vs. 5, 7, 13. iii K. 18¹² *καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ, καὶ πνεῦμα Κυρίου ἀρεῖ σε εἰς τὴν γῆν ἣν οὐκ οἶδας.*

In such cases in accordance with western ideas of what a sentence ought to be, we say that *καί* introduces the apodosis, but it may be that, in its original conception at least, the whole construction was paratactical. It is easy to see this in a single instance like —

Gen. 41⁸ *ἐγένετο δὲ πρῶτὴ καὶ ἐταράχθη ἡ ψυχὴ αὐτοῦ,*

So in N.T. —

ἐξιστακένοι Acts 8¹¹.

In Josh. 10¹⁹ there occurs the irregular perfect imperative ἐστῆκατε with connecting vowel α instead of ε. With this form may be compared πεποιθατε Ps. 145³: Is. 50¹⁰: Jer. 9⁴.

29. The Verb τιθέναι and its Cognates. This verb does not offer much scope for remark. The imperfect is formed, so far as it occurs, from the alternative form τιθίω.

ἐτίθεις Ps. 49^{18, 20}.

ἐτίθει Prov. 8²⁸.

This is in accordance with classical usage, which however has ἐτίθη in the 1st person. Ἐτίθη is read by A in Esther 4¹.

The strong and weak aorists active seem to be about equally frequent. The only person of the latter that is missing is the 2d person plural. Ἐθήκαμεν is found (ii Esd. 15¹⁰: Is. 28¹⁵) and ἔθηκαν is common.

The 2d person singular of the strong aorist middle is always ἔθου, as in Attic.

In i Esd. 4³⁰ we find ἐπιτιθοῦσαν formed from the thematic τιθίω.

30. The Verb δίδοναι and its Cognates. The present tense runs thus —

δίδωμι, δίδως, δίδωσι,
διδόασιν.

In Ps. 36¹¹ we find 3d person singular δίδω from the cognate δίδω. The imperfect runs thus —

ἔδιδουν, ἔδιδους, ἔδιδου,
ἔδιδουν or ἔδιδουσαν.

Ἐδιδουν as 3d person plural occurs in ii Chr. 27⁵: iii Mac. 3³⁰; ἔδιδουσαν in Judith 7¹: Jer. 44²¹: Ezk. 23⁴²: iii Mac. 2³¹.

The imperative active δίδου is found in Tobit 4¹⁶: Prov. 9⁹, 22²⁸. The 1st aorist is common in the singular and in the 3d person plural of the indicative, ἔδωκαν.

The 2d aorist subjunctive runs thus —

δῶ, δῶς, δῶ,
δῶτε, δῶσι.

Of the above forms only δίδω, 3d person plural ἔδιδουν, and ἔδωκαν are non-Attic.

So in N.T. —

Lk. 17³⁴ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει.

GENDER, 46, 47

46. Elliptical Use of the Feminine Adjective. There is nothing about the feminine gender which should make ellipse more frequent with it than with the masculine or neuter. Only it happens that some of the words which can be most easily supplied are feminine. This elliptical use of the feminine adjective (or of adv. = adj.) is a feature of Greek generally. It is not very common in the LXX. Instances are —

ἐπ' εὐθείας (δόου) Josh. 8¹⁴.

ἐν τῇ εὐθείᾳ Ps. 142¹⁰.

τῆς πλατείας Esther 4¹.

τὴν σύμπασαν (γῆν) Job 2², 25².

ἕως τῆς σήμερον (ἡμέρας) ii Chr. 35²⁵.

τὴν αὔριον iii Mac. 5³⁸.

ἐβόησεν μεγάλη (τῇ φωνῇ) iv K. 18²⁸.

εἰς τὴν ὑψηλήν (χώραν) ii Chr. 1².

In the N.T. this idiom occurs much more frequently. Take for instance Lk. 12^{47, 48} δαρήσεται πολλὰς . . . ὀλίγας (πληγὰς).

Cp. also —

τὴν πρὸς θάνατον (δόδον) Eus. *H.E.* II 23.

οὐκ εἰς μακράν Philo *Leg. ad C.* § 4.

ἐπ' εὐθείας Philo *Q.O.P.L.* § 1.

ἐπὶ ξένης (χώρας or γῆς) Philo *Leg. ad C.* § 3.

πιδιάς τε καὶ ὀρεινῇ *ibid.* § 7.

τῇ πατρίφ (γλώσση) Jos. *B. J. Proem.* 1.

τὰς περιόλους (πόλεις) *ibid.* 8.

47. Feminine for Neuter. The use of the feminine for the neuter is a pure Hebraism, which occurs principally in the Psalms.

Jdg. 15⁷ εἰς ποιήσῃτε οὕτως ταύτην, 21³ εἰς τί . . . ἐγενήθη αὕτη; i K. 4⁷ οὐ γέγονεν τοιαύτη ἐχθὲς καὶ τρίτην. Ps. 26³ ἐν ταύτῃ ἐγὼ ἐλπίζω, 26⁴ μίαν ἡττοσάμην . . . ταύτην ἐκζητήσω, 31⁶ ὑπὲρ ταύτης προσεύξεται πᾶς ὁσῖος, 117²⁸ παρὰ Κυρίου ἐγένετο αὕτη, 118²⁰ αὕτη με παρεκάλεσεν, 118²⁸ αὕτη ἐγενήθη μοι.

In the N.T. this license only occurs in Mk. 12¹¹, Mt. 21⁴⁸ in a quotation from Ps. 117²⁸.

NUMBER, 48, 49

48. Singular for Plural. Sometimes in imitation of Hebrew idiom we find the singular used in the sense of the plural. When the article is employed along with a singular noun, we have the Generic Use of the Article (§ 44), but the presence of the article is not necessary.

Ex. 8⁶ ἀνεβιβάσθη ὁ βάτραχος (= frogs), 8¹⁸ ἐξαγαγεῖν τὸν σκνίφα, 10¹³ καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα, 10¹⁴ οὐ γέγονεν τοιαύτη ἀκρίς. Jdg. 7¹² ὡσεὶ ἀκρίς εἰς πλῆθος (cp. Judith 2²⁰ ὡς ἀκρίς), 21¹⁶ ἠφάνισθη ἀπὸ Βενιαμὲν γυνή. iv K. 2¹² ἄρμα Ἰσραὴλ καὶ ἵππεὺς αὐτοῦ. Ezk. 47⁹ ἔσται ἐκεῖ ἰχθὺς πολλὸς σφόδρα.

This throws light on an otherwise startling piece of grammar —

Jdg. 15¹⁰ εἶπαν ἀνὴρ Ἰοῦδα.

49. Singular Verb with more than One Subject. In accordance with Hebrew idiom a singular verb often introduces a plurality of subjects, e.g. —

iv K. 18²⁶ καὶ εἶπεν Ἑλιακὲμ . . . καὶ Σόμνας καὶ Ἰώας, 18²⁷ καὶ εἰσῆλθεν Ἑλιακὲμ κτλ.

This may happen also in Greek apart from Hebrew.

Xen. *Anab.* II 4 § 16 Ἐπεμψέ με Ἀρμῖος καὶ Ἀρτάοξος.

CASE, 50-61

50. Nominative for Vocative. α. The use of the nominative for the vocative was a colloquialism in classical Greek. It occurs in Plato, and is common in Aristophanes and Lucian. When so employed, the nominative usually has the article. As in Hebrew the vocative is regularly expressed by the nominative with the article, it is not surprising that the LXX translators should often avail themselves of this turn of speech.

iii K. 17¹⁸ τί ἐμοὶ καὶ σοί, ὁ ἄνθρωπος τοῦ Θεοῦ; 18²⁶ ἐπάκουσον ἡμῶν, ὁ Βάαλ. Cp. iii K. 20²⁰: Ps. 21¹, 42².

For an instance of the nominative without the article standing for the vocative take —

Baruch 4⁵ θαρσεῖτε, λαός μου.

The nominative, when thus employed, is often put in apposition with a vocative, as —

iii K. 17²⁰ Κύριε, ὁ μάρτυς τῆς χάριτος, 17²¹ Κύριε, ὁ Θεός μου.

b. In the N.T. also the nominative with the article is often put for the vocative.

Mt. 11²⁶ ναί, ὁ πατήρ. Lk. 8⁵⁴ ἡ παῖς, ἐγείρου. Mk. 9²⁵ τὸ πνεῦμα τὸ ἄλαλον . . . ἐξελθε. Lk. 6²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν. Col. 3¹⁸ αἱ γυναῖκες, ὑποτάσσεσθε. Eph. 6¹, Col. 3²⁰ τὰ τέκνα, ὑπακούετε.

The use of the nominative without the article for the vocative is rare in the N.T., as it is also in the LXX. In Lk. 12³⁰ and i Cor. 15³⁶ we find ἄφρων put for ἄφρον, and in Acts 7⁴² οἶκος Ἰσραήλ does duty as vocative.

As instances of apposition of nominative with vocative we may take—

Rom. 2¹ ὦ ἄνθρωπε πᾶς ὁ κρίνων. Rev. 15³ Κύριε ὁ Θεός, ὁ παντοκράτωρ.

In Rev. 18²⁰ we have vocative and nominative conjoined—
οὐρανέ, καὶ οἱ ἄγιοι.

51. Nominative Absolute. Occasionally we get a construction in the LXX, which can be described only by this name.

Nb. 22²⁴ καὶ ἔσθη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὐλαξίν τῶν ἀμπέλων, φραγμὸς ἐντεύθεν καὶ φραγμὸς ἐντεύθεν. Nb. 24⁴ ὅστις ὁρασιν θεοῦ εἶδεν, ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ.

As this construction arises out of a literal following of the Hebrew, it would be superfluous to adduce Greek parallels. Like effects might be found, but the cause would be different.

52. Nominative of Reference. What is meant by this term will be best understood from the examples—

Job 28⁷ τρίβος, οὐκ ἔγνω αὐτὴν πετεινόν. Ps. 102¹⁵ ἄνθρωπος, ὥσει χόρτος αἱ ἡμέραι αὐτοῦ.

To throw out the subject of discourse first, and then proceed to speak about it, is a Hebraism, but at the same time it is a common resource of language generally.

So in N.T.—

Acts 7⁴⁰ ὁ γὰρ Μωσῆς οὗτος . . . οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. Rev. 3¹³ ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναφ τοῦ Θεοῦ μου.

53. Nominativus Pendens. The nominative which is left without a verb owing to a sudden change of construction is a familiar feature

in classical Greek, especially if this be at all colloquial. It is not however very common in the LXX.

Dan. O' 7¹² καὶ ἀκηδιάσας ἐγὼ . . . ἐτάρασσόν με.

Such cases can generally be explained on the principle of construction according to the sense.

It is seldom that we meet with so violent an anacoluthon as the following in the N.T. —

Mk. 9²⁰ καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν.

54. Accusative for Vocative. The accusative for vocative might seem an impossibility, yet here is an instance of it.

Ps. 51⁶ ἡγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλώσσαν δολίαν.

55. Accusative of Time When. In connexion with classical Greek we think of Time When as being expressed by the genitive or dative, rather than by the accusative, though the latter also is used. The employment of the accusative became more frequent after the classical period, and alone survives in the modern language.

Gen. 43¹⁶ μετ' ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν.

Ex. 9¹⁸ ἰδοὺ ἐγὼ ὡ ταύτην τὴν ὥραν αὔριον χάλαζαν.

Dan. 9²¹ ὥσει ὥραν θυσίας ἐσπερινῆς (O' has ἐν ὥρᾳ).

So also sometimes in N.T. —

Jn. 4³² χρεῖς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. Rev. 3⁸ καὶ οὐ μὴ γινῶς ποίαν ὥραν ἤξω ἐπὶ σε.

56. Cognate Accusative. *a.* By a Cognate Accusative is here meant that particular form of the *Figura Etymologica* in which a verb is followed by an accusative of kindred derivation with itself, irrespective of the question whether it be an accusative of the external or of the internal object. We have both kinds of accusative together in the following verse, where θήραν = venison.

Gen. 27⁸ ἐξέστη δὲ Ἰσαὰκ ἐκστασιν μεγάλην σφόδρα καὶ εἶπεν "Τίς οὖν ὁ θηρεύσας μοι θήραν;"

b. The great frequency of the cognate accusative in the LXX is due to the fact that here the genius of the Hebrew and of the Greek language coincides. Besides being a legitimate Greek usage, this construction is also one of the means employed for translating a constantly recurring Hebrew formula. Sometimes the appended accusative merely supplies an object to the verb, as in such phrases

as δάνιον δανείζειν, διαθέσθαι διαθήκην, διηγείσθαι διήγημα, ἐνύπνιον ἐνυπνιάζεσθαι, ἐπιθυμεῖν ἐπιθυμίαν, θύειν θυσίαν, νηστεύειν νηστείαν, ὀρισμὸν ὀρίζεσθαι, πλημμελεῖν πλημμέλῃσιν or πλημμελίαν, προφασίζεσθαι προφάσεις.

At other times it is accompanied by some specification, as —

Nb. 18⁶ λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου. Dan.

11³ πλουτήσει πλούτον μέγαν. i Mac. 2³⁸ ἐν τῷ ζῆλῳσιν ζῆλον νόμου.

c. Sometimes the cognate accusative is conveyed in a relative clause, as —

Ex. 3⁹ τὸν θλιμμὸν ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς. Nb. 14⁴ ἡ ἐπίσκεψις ἣν ἐπισκέψαντο. i K. 2²³ ἡ ἀκοή ἣν ἐγὼ ἀκούω.

d. By other changes of construction we have still the *figura etymologica*, but no longer a cognate accusative. Thus, starting from the common phrase δοῦναι δόμα, we have δεδομένοι δόμα (Nb. 3⁹) and δόμα δεδομένον (Nb. 18⁶).

e. In one instance the cognate accusative is reinforced by a still further application of the etymological figure —

Gen. 47²² ἐν δόσει γὰρ ἔδωκεν δόμα τοῖς ἱερεῦσιν.

This is not due to the Hebrew.

f. In a wider sense the term ‘cognate accusative’ includes an accusative of kindred meaning, though not of kindred derivation, as —

Jdg. 15⁸ ἐπάταξεν . . . πληγὴν μεγάλην.

g. Instances of cognate accusative are common enough in the N.T., e.g. —

i Jn. 5¹⁶ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον. Mt. 2¹⁰ ἐχάρησαν χαρὰν μεγάλην σφόδρα. Jn. 7²⁴ τὴν δικαίαν κρίσιν κρίνατε.

There also it occurs sometimes in a relative clause —

Mk. 10³⁸ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι. Jn. 17²⁶ ἡ ἀγάπη ἣν ἠγάπηκάς με. Eph. 4¹ τῆς κλήσεως ἧς ἐκλήθητε.

h. We have a triple use of the etymological figure in —

Lk. 8⁸ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.

i. That the playing with paronymous terms is in accordance with the spirit of the Greek language may be seen from the frequent employment of the device by Plato, e.g. —

Prot. 326 D ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράφαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμματεῖον δι-

δόσαι. *Hier. Maj.* 296 C Ἄλλα μέντοι δυνάμει γε δύνανται οἱ δυνάμενοι· οὐ γάρ που ἀδυναμία γε.

57. Accusative in Apposition to Indeclinable Noun. In the LXX an indeclinable noun is sometimes followed by an accusative in apposition to it, even though by the rules of grammar it is itself in some other case, *e.g.* —

Is. 37²⁸ ἐν τῷ οἴκῳ Νασαράχ τὸν πάτραρχον αὐτοῦ. *iv K.* 1³ ἐν τῷ Βάαλ μύϊαν θεὸν Ἀκκαρών.

Perhaps it would be more satisfactory if this and § 54 were thrown together under a head of Bad Grammar, a category which the reader might be inclined to enlarge.

58. Genitive Absolute. Strictly speaking, a Genitive Absolute is a clause in the genitive which does not affect the general construction. It ought not therefore to refer either to the subject or the object of the sentence. Even in classical authors however the so-called genitive absolute is sometimes not employed with the precision which grammarians might desire, *e.g.* —

Plat. Rep. 547 B βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις . . . ὁμολόγησαν. *Xen. Cyrop.* I 4 § 2 καὶ γὰρ ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλειπε τὸν πάππον. *Xen. Anab.* I 2 § 17 θάσσον προϊόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις.

The genitive absolute is often employed in the same loose way in the LXX.

Tob. 4¹ ὅτε ἤμην ἐν τῇ χώρᾳ μου . . . νεωτέρου μου ὄντος.

Dt. 15¹⁰ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ.

Ex. 2¹⁰ ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτό.

Ex. 5²⁰ συνήντησαν δὲ . . . ἐρχομένοις . . . ἐκπορευομένων αὐτῶν.

So in N.T. —

Mt. 1¹⁸ μνηστευθείσης τῆς μητρὸς . . . εὐρέθη. *Acts* 21¹⁷ γενομένων

δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.

ii Cor. 4¹⁸ κατεργάζεται ἡμῖν, μὴ σκόπουντων ἡμῶν.

59. The Genitive Infinitive of Purpose. The genitive of the verbal noun formed by prefixing the article to the infinitive, which we may call for convenience the Genitive Infinitive, is one of the regular ways of expressing purpose in Biblical Greek, corresponding to our use of 'to.' The construction is not entirely unknown to classical authors (*e.g.* *Plat. Gorg.* 457 E τοῦ καταφανὲς γενέσθαι) and is especially

favoured by Thucydides. There is nothing in the Hebrew to suggest it. The following will serve as examples —

Jdg. 16³ καὶ δῆσομεν αὐτὸν τοῦ ταπεινῶσαι αὐτόν. Ps. 9⁸⁰ ἐνεδρεύει
τοῦ ἀρπάσαι πτωχόν. Job 1¹⁹ ἤλθον τοῦ ἀπαγγεῖλαι σοί.

So also frequently in N.T., e.g. —

Mt. 13³ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. James 5¹⁷ προσῆγάτο τοῦ
μὴ βρέξαι.

60. Other Uses of the Genitive Infinitive. *a.* The genitive infinitive of purpose is only one use out of many to which this syntactical device is applied. Take for instance —

Ex. 14² Τί τοῦτο ἐποίησαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ τοῦ
μὴ δουλεῖν ἡμῖν (= ὥστε μὴ δουλεῖν);

Purpose is not expressed in either of these cases. In the former we have what may be called the Explanatory Use of the Genitive Infinitive; in the latter we have something which represents ‘from serving us’ in the original, but which we shall nevertheless class as a Genitive Infinitive of Consequence, since it is only thus that the Greek can be explained.

b. The Explanatory Use of the Genitive Infinitive is common in the LXX, e.g. —

Gen. 3²² Ἰδοὺ Ἀδὰμ γέγονεν ὡς εἰς ἐξ ἡμῶν, τοῦ γινώσκειν καλὸν καὶ
πονηρόν. Ex. 8²⁹ μὴ προσθῇς ἔτι, Φαραώ, ἐξαπατῆσαι τοῦ μὴ
ἐξαποστεῖλαι τὸν λαόν. Ps. 26⁴ ταύτην (§ 47) ἐκζητήσω· τοῦ
κατοικεῖν με κτλ.

So in N.T. —

Acts 7¹⁹ ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν.
Gal. 3¹⁰ ὅς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις . . . τοῦ ποιῆσαι
αὐτά.

c. As an instance of the Genitive Infinitive of Consequence we may take —

Ex. 7¹⁴ βεβάρηται ἡ καρδία Φαραώ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν.

So in N.T. —

Hb. 11⁵ Ἐνῶχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.

d. What is called in Latin Grammar the ‘prolative infinitive’ after ‘extensible’ verbs, or more simply, the latter of two verbs, is also commonly expressed in the LXX by the genitive infinitive, e.g. —

Ps. 39¹³ οὐκ ἠδυνάσθη τοῦ βλέπειν. ii Chr. 3¹ ἤρξατο τοῦ οἰκοδο-
μεῖν. Gen. 18⁷ ἐτάχυνεν τοῦ ποιῆσαι αὐτό.

So in N.T. —

Acts 3¹² ὡς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν, 15³⁰ ἐπιστεῖλαι . . . τοῦ ἀπέχουσαι, 27¹ ἐκρίθη τοῦ ἀποπλεῖν.

61. **Cognate Dative.** *a.* Another form of the *figura etymologica* which abounds in the LXX may be called Cognate Dative. As in the case of the cognate accusative its frequency is in great measure due to the coincidence of idiom in this particular between Greek and Hebrew. Let us first show by a few examples from Plato that this construction is in accordance with the genius of the Greek language.

Crat. 385 B λόγῳ λέγειν. *Phdr.* 265 C παῖδ᾽ ἀπαλῶσαι. *Symp.* 195 B φεύγων φυγῇ τὸ γῆρας. *Crat.* 383 A φύσει . . . πεφυκκυῖαν. *Cp.* 389 C, D. *Phileb.* 14 C φύσει . . . πεφυκότα.

b. But while we have to search for this idiom in classical Greek, it thrusts itself upon us at every turn in the Greek of the LXX, owing to its aptness for rendering a mode of expression familiar in the original.

c. Corresponding to the cognate dative in Greek, we find in Latin also a cognate ablative as a rare phenomenon, *e.g.* —

curriculo percurrere Ter. *Heaut.* 733. *Cp.* Plaut. *Most.* 349 qui non curro curriculo domum.

occidione occisum Cic. *Fam.* XV 4 § 7. *Cp.* Liv. II 51 § 9.

d. The instances of cognate dative of most frequent occurrence in the LXX are ἀκοῇ ἀκούειν, ζωῇ ζῆν, θανάτῳ ἀποθανεῖν, θανάτῳ θανατοῦσθαι, σάλπιγγι σαλπίζειν. But besides these there are many others, as —

ἀγαπήσει ἀγαπᾶσθαι
ἀλαλαγμῷ ἀλαλάζειν
ἀλοιφῇ ἐξαλείφειν
ἀπωλίᾳ ἀπολλύναι
ἀφανισμῷ ἀφανίζειν
βδελύγματι βδελύσσειν
δεσμῷ δεῖν
διαλύσει διαλύειν
διαμαρτυρίᾳ διαμαρτυρεῖν
διαφθεύειν φθορᾷ
δίκῃ ἐκδικεῖν
ἐκβάλλειν ἐκβολῇ
ἐκθλίβειν ἐκθλίβῃ

ἐκλείψει ἐκλείπειν
ἐκτριβῇ ἐκτριβῆναι
ἐκτρίψει ἐκτριβῆναι
ἐξεραυνᾶν ἐξεραυνήσει
ἐξουδενώσει ἐξουδενώσειν
ἐπιθυμίᾳ ἐπιθυμεῖν
ἐπισκοπῇ ἐπισκέπτεσθαι
θελήσει θέλειν
καθαίρεσει καθαίρειν
καθαρισμῷ καθαρίζειν
κακίᾳ κακοποιεῖν
κακίᾳ κακοῦν
κατάραις καταρᾶσθαι

κλανθμῶ κλαίειν
 λήθῃ λαθεῖν
 λίθοις λιθοβολεῖν
 λύτροις λυτροῦν
 μνείᾳ μνησθῆναι
 οἰωνισμῶ οἰωνίζεσθαι
 ὀργίζεσθαι ὀργῇ
 ὄρκῳ ὀρκίζειν
 παραδόςκει παραδοθῆναι
 περιπίπτειν περιπτώματι

πλημμελίᾳ πλημμελεῖν
 προνομῇ προνομευθῆναι
 προσοχθίσματι προσοχθίζειν
 πτώσει πίπτειν
 ταλαιπωρίᾳ ταλαιπωρεῖν
 ταραχῇ ταρασσειν
 ὑπεροράσει ὑπεριδεῖν
 φερνῇ φερνίζειν
 φθορᾷ φθαρῆναι
 χαίρειν χαρᾷ

e. From the foregoing instances it is an easy step to others in which the substantive is of kindred meaning, though not of kindred derivation with the verb.

Gen. 1¹⁶ βρώσει φαγῇ, 31¹⁵ κατέφαγεν καταβρώσει. Ex. 19¹², 21¹⁴, 17
 θανάτῳ τελευτᾷ. Ex. 22²⁰ θανάτῳ ὀλεθρευθήσεται. Nb. 11¹⁵
 ἀποκτείνόν με ἀναίρεσει, 35²⁶ ἐξόδῳ ἐξέλθῃ. Ezk. 33²⁷ θανάτῳ
 ἀποκτενῶ.

f. Instances of the cognate dative are to be found also in the N.T., though not with anything like the frequency with which they occur in the LXX.

Jn. 3²⁹ χαρᾷ χαίρει. Lk. 22¹⁵ ἐπιθυμίᾳ ἐπιθύμησα. Acts 4¹⁷
 ἀπειλῇ (margin) ἀπειλησώμεθα, 5²⁸ παραγγελίᾳ παρηγγέλαμεν,
 23¹⁴ ἀναθέματι ἀναθεματίσαμεν. James 5¹⁷ προσευχῇ προσήξατο.
 Gal. 5¹ τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσε.

g. The expression in ii Pet. 3³ ἐν ἐμπαιγμονῇ ἐμπαίκεται, while not exactly parallel with the foregoing, belongs to the same range of idiom; so also Rev. 2²³ ἀποκτενῶ ἐν θανάτῳ.

ADJECTIVES, 62-65

62. *ἡμους*. In Attic Greek *ἡμους*, like some other adjectives, mostly of quantity, has a peculiar construction. It governs a noun in the genitive, but agrees with it in gender. Thus—

Plat. *Phædo* 104 A ὁ *ἡμους* τοῦ ἀριθμοῦ ἅπας. Thuc. V 31 § 2
 ἐπὶ τῇ *ἡμυσίᾳ* τῆς γῆς. Demosth. p. 44, iv 16 τοῖς *ἡμύσεσι* τῶν
ἱππέων.

This idiom is kept up by Hellenistic writers, such as Philo, Strabo, and the translator of Josephus' *Jewish War*. It is how-

NUMBER, 48, 49

48. Singular for Plural. Sometimes in imitation of Hebrew idiom we find the singular used in the sense of the plural. When the article is employed along with a singular noun, we have the Generic Use of the Article (§ 44), but the presence of the article is not necessary.

Ex. 8⁶ ἀνεβιβάσθη ὁ βάτραχος (= frogs), 8¹⁸ ἐξαγαγεῖν τὸν σκνίφα, 10¹³ καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα, 10¹⁴ οὐ γέγονεν τοιαύτη ἀκρίς. Jdg. 7¹² ὡσεὶ ἀκρίς εἰς πλῆθος (cp. Judith 2²⁰ ὡς ἀκρίς), 21¹⁸ ἠφανίσθη ἀπὸ Βενιαμὲν γυνή. iv K. 2¹² ἄρμα Ἰσραὴλ καὶ ἱππεὺς αὐτοῦ. Ezk. 47⁹ ἔσται ἐκεῖ ἰχθὺς πολλὸς σφόδρα.

This throws light on an otherwise startling piece of grammar —

Jdg. 15¹⁰ εἶπαν ἀνὴρ Ἰοῦδα.

49. Singular Verb with more than One Subject. In accordance with Hebrew idiom a singular verb often introduces a plurality of subjects, e.g. —

iv K. 18²⁶ καὶ εἶπεν Ἑλιακεῖμ . . . καὶ Σόμνας καὶ Ἰώας, 18²⁷ καὶ εἰσῆλθεν Ἑλιακεῖμ κτλ.

This may happen also in Greek apart from Hebrew.

Xen. *Anab.* II 4 § 16 Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοχος.

CASE, 50-61

50. Nominative for Vocative. a. The use of the nominative for the vocative was a colloquialism in classical Greek. It occurs in Plato, and is common in Aristophanes and Lucian. When so employed, the nominative usually has the article. As in Hebrew the vocative is regularly expressed by the nominative with the article, it is not surprising that the LXX translators should often avail themselves of this turn of speech.

iii K. 17¹⁸ τί ἐμοὶ καὶ σοί, ὁ ἄνθρωπος τοῦ Θεοῦ; 18²⁶ ἐπάκουσον ἡμῶν, ὁ Βάαλ. Cp. iii K. 20²⁰: Ps. 21¹, 42².

For an instance of the nominative without the article standing for the vocative take —

Baruch 4⁵ θαρσεῖτε, λαός μου.

The nominative, when thus employed, is often put in apposition with a vocative, as —

iii K. 17²⁰ Κύριε, ὁ μάρτυς τῆς χήρας, 17²¹ Κύριε, ὁ Θεός μου.

b. In the N.T. also the nominative with the article is often put for the vocative.

Mt. 11³⁶ ναί, ὁ πατήρ. Lk. 8⁵⁴ ἡ παῖς, ἐγείρου. Mk. 9²⁵ τὸ πνεῦμα τὸ ἄλαλον . . . ἔξελθε. Lk. 6²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν. Col. 3¹⁸ αἱ γυναῖκες, ὑποτάσσεσθε. Eph. 6¹, Col. 3²⁰ τὰ τέκνα, ὑπακούετε.

The use of the nominative without the article for the vocative is rare in the N.T., as it is also in the LXX. In Lk. 12³⁰ and i Cor. 15³⁶ we find ἄφρων put for ἄφρον, and in Acts 7⁴² οἶκος Ἰσραήλ does duty as vocative.

As instances of apposition of nominative with vocative we may take—

Rom. 2¹ ὦ ἄνθρωπε πᾶς ὁ κρίνων. Rev. 15³ Κύριε ὁ Θεός, ὁ παντοκράτωρ.

In Rev. 18²⁰ we have vocative and nominative conjoined—
οὐρανέ, καὶ οἱ ἄγιοι.

51. Nominative Absolute. Occasionally we get a construction in the LXX, which can be described only by this name.

Nb. 22²⁴ καὶ ἔσθη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὐλαξίν τῶν ἀμπέλων, φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν. Nb. 24¹ ὅστις ὄρασιν θεοῦ εἶδεν, ἐν ὑπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ.

As this construction arises out of a literal following of the Hebrew, it would be superfluous to adduce Greek parallels. Like effects might be found, but the cause would be different.

52. Nominative of Reference. What is meant by this term will be best understood from the examples—

Job 28⁷ τρίβος, οὐκ ἔγνω αὐτὴν πετεινόν. Ps. 102¹⁵ ἄνθρωπος, ὥσει χόρτος αἱ ἡμέραι αὐτοῦ.

To throw out the subject of discourse first, and then proceed to speak about it, is a Hebraism, but at the same time it is a common resource of language generally.

So in N.T.—

Acts 7⁴⁰ ὁ γὰρ Μωσῆς οὗτος . . . οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. Rev. 3¹² ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου.

53. Nominativus Pendens. The nominative which is left without a verb owing to a sudden change of construction is a familiar feature

in classical Greek, especially if this be at all colloquial. It is not however very common in the LXX.

Dan. O' 7¹⁵ καὶ ἀκηδιάσας ἐγὼ . . . ἐτάρασσόν με.

Such cases can generally be explained on the principle of construction according to the sense.

It is seldom that we meet with so violent an anacoluthon as the following in the N.T. —

Mk. 9²⁰ καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν.

54. Accusative for Vocative. The accusative for vocative might seem an impossibility, yet here is an instance of it.

Ps. 51⁶ ἡγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλώσσαν δολίαν.

55. Accusative of Time When. In connexion with classical Greek we think of Time When as being expressed by the genitive or dative, rather than by the accusative, though the latter also is used. The employment of the accusative became more frequent after the classical period, and alone survives in the modern language.

Gen. 43¹⁶ μετ' ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν.

Ex. 9¹⁸ ἰδοὺ ἐγὼ ὥρα ταύτην τὴν ὥραν αὐριον χάλαζαν.

Dan. © 9²¹ ὥσπερ ὥραν θυσίας ἐσπερινῆς (O' has ἐν ὥρᾳ).

So also sometimes in N.T. —

Jn. 4⁵² χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. Rev. 3⁸ καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σε.

56. Cognate Accusative. *a.* By a Cognate Accusative is here meant that particular form of the *Figura Etymologica* in which a verb is followed by an accusative of kindred derivation with itself, irrespective of the question whether it be an accusative of the external or of the internal object. We have both kinds of accusative together in the following verse, where *θήραν* = venison.

Gen. 27⁸ ἐξέστη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα καὶ εἶπεν “Τίς οὖν ὁ θηρεύσας μοι θήραν;”

b. The great frequency of the cognate accusative in the LXX is due to the fact that here the genius of the Hebrew and of the Greek language coincides. Besides being a legitimate Greek usage, this construction is also one of the means employed for translating a constantly recurring Hebrew formula. Sometimes the appended accusative merely supplies an object to the verb, as in such phrases

as δάνιον δανείζειν, διαθέσθαι διαθήκην, διηγείσθαι διήγημα, ἐνύπνιον ἐνυπνιάζεσθαι, ἐπιθυμῆναι ἐπιθυμίαν, θύειν θυσίαν, νηστεύειν νηστείαν, ὀρισμὸν ὀρίζεσθαι, πλημμυλεῖν πλημμέλῃσιν or πλημμυλίαν, προφασίζεσθαι προφάσεις. At other times it is accompanied by some specification, as —

Nb. 18⁶ λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου. Dan.

11² πλουτήσει πλούτον μέγαν. i Mac. 2²⁸ ἐν τῷ ζηλώσει ζῆλον νόμου.

c. Sometimes the cognate accusative is conveyed in a relative clause, as —

Ex. 3⁹ τὸν θλιμμὸν ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς. Nb. 1⁴ ἡ ἐπίσκεψις ἣν ἐπισκέψαντο. i K. 2²³ ἡ ἀκοή ἣν ἐγὼ ἀκούω.

d. By other changes of construction we have still the *figura etymologica*, but no longer a cognate accusative. Thus, starting from the common phrase δοῦναι δόμα, we have δεδομένοι δόμα (Nb. 3⁹) and δόμα δεδομένον (Nb. 18⁶).

e. In one instance the cognate accusative is reinforced by a still further application of the etymological figure —

Gen. 47²² ἐν δόσει γὰρ ἔδωκεν δόμα τοῖς ἱερεῦσιν.

This is not due to the Hebrew.

f. In a wider sense the term ‘cognate accusative’ includes an accusative of kindred meaning, though not of kindred derivation, as —

Jdg. 15⁸ ἐπάταξεν . . . πληγὴν μεγάλην.

g. Instances of cognate accusative are common enough in the N.T., e.g. —

i Jn. 5¹⁶ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον. Mt. 2¹⁰ ἐχάρησαν χαρὰν μεγάλην σφόδρα. Jn. 7²⁴ τὴν δικαίαν κρίσιν κρίνατε.

There also it occurs sometimes in a relative clause —

Mk. 10³⁸ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι. Jn. 17²⁶ ἡ ἀγάπη ἣν ἡγάπηκάς με. Eph. 4¹ τῆς κλήσεως ἧς ἐκλήθητε.

h. We have a triple use of the etymological figure in —

Lk. 8⁸ ἐξῆλθεν ὁ σπείρων τοῦ σπείρει τὸν σπόρον αὐτοῦ.

i. That the playing with paronymous terms is in accordance with the spirit of the Greek language may be seen from the frequent employment of the device by Plato, e.g. —

Prot. 326 D ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δαινοῖς γράφειν τῶν παίδων ὑπογράφαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμματεῖον δι-

δόσαι. *Hip. Maj.* 296 C Ἄλλα μέντοι δυνάμει γε δύνανται οἱ δυνάμενοι· οὐ γάρ που ἀδυναμία γε.

57. Accusative in Apposition to Indeclinable Noun. In the LXX an indeclinable noun is sometimes followed by an accusative in apposition to it, even though by the rules of grammar it is itself in some other case, *e.g.* —

Is. 37³⁸ ἐν τῷ οἴκῳ Νασαράχ τὸν πάτταρχον αὐτοῦ. *iv K.* 1² ἐν τῷ Βάαλ μυῖαν θεὸν Ἀκκαρῶν.

Perhaps it would be more satisfactory if this and § 54 were thrown together under a head of Bad Grammar, a category which the reader might be inclined to enlarge.

58. Genitive Absolute. Strictly speaking, a Genitive Absolute is a clause in the genitive which does not affect the general construction. It ought not therefore to refer either to the subject or the object of the sentence. Even in classical authors however the so-called genitive absolute is sometimes not employed with the precision which grammarians might desire, *e.g.* —

Plat. Rep. 547 B βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις . . . ὁμολόγησαν. *Xen. Cyrop.* I 4 § 2 καὶ γὰρ ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλειπε τὸν πάππον. *Xen. Anab.* I 2 § 17 θάσσον προϊόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις.

The genitive absolute is often employed in the same loose way in the LXX.

Tob. 4¹ ὅτε ἤμην ἐν τῇ χώρᾳ μου . . . νεωτέρου μου ὄντος.

Dt. 15¹⁰ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ.

Ex. 2¹⁰ ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτό.

Ex. 5²⁰ συνήτησαν δὲ . . . ἐρχομένοις . . . ἐκπορευομένων αὐτῶν.

So in N.T. —

Mt. 1¹⁸ μνηστευθείσης τῆς μητρὸς . . . εὐρέθη. *Acts* 21¹⁷ γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.

ii Cor. 4¹⁸ κατεργάζεται ἡμῖν, μὴ σκόπουντων ἡμῶν.

59. The Genitive Infinitive of Purpose. The genitive of the verbal noun formed by prefixing the article to the infinitive, which we may call for convenience the Genitive Infinitive, is one of the regular ways of expressing purpose in Biblical Greek, corresponding to our use of 'to.' The construction is not entirely unknown to classical authors (*e.g.* *Plat. Gorg.* 457 E τοῦ καταφανὲς γενέσθαι) and is especially

favoured by Thucydides. There is nothing in the Hebrew to suggest it. The following will serve as examples —

Jdg. 16⁵ καὶ δῆσομεν αὐτὸν τοῦ ταπεινῶσαι αὐτόν. Ps. 9³⁰ ἐνεδρεῖν τοῦ ἀρπάσαι πτωχόν. Job 1¹⁰ ἦλθον τοῦ ἀπαγγεῖλαί σοι.

So also frequently in N.T., *e.g.* —

Mt. 13³ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. James 5¹⁷ προσήγατο τοῦ μὴ βρέξαι.

60. Other Uses of the Genitive Infinitive. *a.* The genitive infinitive of purpose is only one use out of many to which this syntactical device is applied. Take for instance —

Ex. 14⁵ τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ τοῦ μὴ δουλεῖν ἡμῖν (= ὥστε μὴ δουλεῖν);

Purpose is not expressed in either of these cases. In the former we have what may be called the Explanatory Use of the Genitive Infinitive; in the latter we have something which represents ‘from serving us’ in the original, but which we shall nevertheless class as a Genitive Infinitive of Consequence, since it is only thus that the Greek can be explained.

b. The Explanatory Use of the Genitive Infinitive is common in the LXX, *e.g.* —

Gen. 3²² Ἰδοὺ Ἀδὰμ γέγονεν ὡς εἰς ἐξ ἡμῶν, τοῦ γινώσκειν καλὸν καὶ πονηρόν. Ex. 8²⁰ μὴ προσθῆς ἔτι, Φαραὼ, ἐξαπατῆσαι τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν. Ps. 26⁴ ταύτην (§ 47) ἐκζητήσω· τοῦ κατοικεῖν με κτλ.

So in N.T. —

Acts 7¹⁹ ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν. Gal. 3¹⁰ ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις . . . τοῦ ποιῆσαι αὐτά.

c. As an instance of the Genitive Infinitive of Consequence we may take —

Ex. 7¹⁴ βεβάρηται ἡ καρδιά Φαραὼ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν.

So in N.T. —

Hb. 11⁵ Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.

d. What is called in Latin Grammar the ‘prolative infinitive’ after ‘extensible’ verbs, or more simply, the latter of two verbs, is also commonly expressed in the LXX by the genitive infinitive, *e.g.* —

Ps. 39¹³ οὐκ ᾔδυνασθην τοῦ βλέπειν. ii Chr. 3¹ ᾔρξατο τοῦ οἰκοδομεῖν. Gen. 18⁷ ἐτάχυνεν τοῦ ποιῆσαι αὐτό.

So in N.T. —

Acts 3¹³ ὥς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν, 15³⁰ ἐπιστεῖλαι . . . τοῦ ἀπέχεσθαι, 27¹ ἐκρίθη τοῦ ἀποπλεῖν.

61. **Cognate Dative.** *a.* Another form of the *figura etymologica* which abounds in the LXX may be called Cognate Dative. As in the case of the cognate accusative its frequency is in great measure due to the coincidence of idiom in this particular between Greek and Hebrew. Let us first show by a few examples from Plato that this construction is in accordance with the genius of the Greek language.

Crat. 385 B λόγῳ λέγειν. *Phdr.* 265 C παιδία πεπαῖσθαι. *Symp.* 195 B φεύγων φυγῇ τὸ γῆρας. *Crat.* 383 A φύσει . . . πεφυκυῖαν. *Cp.* 389 C, D. *Phileb.* 14 C φύσει . . . πεφυκότα.

b. But while we have to search for this idiom in classical Greek, it thrusts itself upon us at every turn in the Greek of the LXX, owing to its aptness for rendering a mode of expression familiar in the original.

c. Corresponding to the cognate dative in Greek, we find in Latin also a cognate ablative as a rare phenomenon, *e.g.* —

curriculo percurre Ter. *Heaut.* 733. *Cp.* Plaut. *Most.* 349 qui non curro curriculo domum.

occidione occisum Cic. *Fam.* XV 4 § 7. *Cp.* Liv. II 51 § 9.

d. The instances of cognate dative of most frequent occurrence in the LXX are ἀκοῇ ἀκοῖν, ζωῇ ζῆν, θανάτῳ ἀποθανεῖν, θανάτῳ θανατοῦσθαι, σάλπιγγι σαλπίζειν. But besides these there are many others, as —

ἀγαπήσει ἀγαπᾶσθαι
ἀλαλαγμῷ ἀλαλάζειν
ἀλοιφῇ ἐξαλείφειν
ἀπωλίᾳ ἀπολλύναι
ἀφανισμῷ ἀφανίζειν
βδελύγματι βδελύσσειν
δεσμῷ δεῖν
διαλύσει διαλύνειν
διαμαρτυρίᾳ διαμαρτυρεῖν
διαφθείρειν φθορᾷ
δίκῃ ἐκδικεῖν
ἐκβάλλειν ἐκβολῇ
ἐκθλίβειν ἐκθλίβῃ

ἐκλείψει ἐκλείπειν
ἐκτριβῇ ἐκτριβῆναι
ἐκτρίψει ἐκτριβῆναι
ἐξεραυνᾶν ἐξεραυνήσει
ἐξουδενώσει ἐξουδενῶν
ἐπιθυμίᾳ ἐπιθυμεῖν
ἐπισκοπῇ ἐπισκέπτεσθαι
θελήσει θέλειν
καθαίρειν καθαίρειν
καθαρισμῷ καθαρίζειν
κακίᾳ κακοποιεῖν
κακίᾳ κακοῦν
κατάραις καταρᾶσθαι

κλαυθμῷ κλαίειν
 λήθῃ λαθεῖν
 λίθοις λιθοβολεῖν
 λύτροις λυτροῦν
 μνείᾳ μνησθῆναι
 οἰωνισμῷ οἰωνίζεσθαι
 ὀργίζεσθαι ὀργῇ
 ὄρκῳ ὀρκίζειν
 παραδόςαι παραδοθῆναι
 περιπίπτειν περιπτώματι

πλημμελίᾳ πλημμελεῖν
 προνομῇ προνομευθῆναι
 προσοχθίσματι προσοχθίζειν
 πτώσει πίπτειν
 ταλαιπωρίᾳ ταλαιπωρεῖν
 ταραχῇ ταρασσείν
 ὑπεροράσει ὑπεριδεῖν
 φερνῇ φερνίζειν
 φθορᾷ φθαρῆναι
 χαίρειν χαρᾷ

e. From the foregoing instances it is an easy step to others in which the substantive is of kindred meaning, though not of kindred derivation with the verb.

Gen. 1¹⁶ βρώσει φαγῇ, 31¹⁵ κατέφαγεν καταβρώσει. Ex. 19¹², 21^{16, 17} θανάτῳ τελευτᾶν. Ex. 22²⁰ θανάτῳ ὀλεθρευθήσεται. Nb. 11¹⁵ ἀποκτείνόν με ἀναίρῃσει, 35²⁶ ἐξόδῳ ἐξέλθῃ. Ezk. 33²⁷ θανάτῳ ἀποκτενῶ.

f. Instances of the cognate dative are to be found also in the N.T., though not with anything like the frequency with which they occur in the LXX.

Jn. 3²⁹ χαρᾷ χαίρει. Lk. 22¹⁵ ἐπιθυμίᾳ ἐπεθύμησα. Acts 4¹⁷ ἀπειλῇ (margin) ἀπειλησώμεθα, 5²⁸ παραγγελίᾳ παρηγγείλαμεν, 23¹⁴ ἀναθέματι ἀναθεματίσαμεν. James 5¹⁷ προσευχῇ προσηύξατο. Gal. 5¹ τῇ ἐλευθερίᾳ ἡμῶς Χριστὸς ἡλευθέρωσε.

g. The expression in ii Pet. 3⁸ ἐν ἐμπαιγμονῇ ἐμπαίκεται, while not exactly parallel with the foregoing, belongs to the same range of idiom; so also Rev. 2²⁸ ἀποκτενῶ ἐν θανάτῳ.

ADJECTIVES, 62-65

62. ἥμιους. In Attic Greek ἥμιους, like some other adjectives, mostly of quantity, has a peculiar construction. It governs a noun in the genitive, but agrees with it in gender. Thus —

Plat. *Phædo* 104 A ὁ ἥμιους τοῦ ἀριθμοῦ ἅπας. Thuc. V 31 § 2 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. Demosth. p. 44, iv 16 τοῖς ἡμίσεισι τῶν ἱππέων.

This idiom is kept up by Hellenistic writers, such as Philo, Strabo, and the translator of Josephus' *Jewish War*. It is how-

ever very rare in the LXX, occurring only in the following passages —

- iii K. 16⁹ ὁ ἄρχων τῆς ἡμίσεως (§ 11) τῆς ἵππου. Josh. 4¹², i Chr. 5²³ οἱ ἡμίσεις φυλῆς Μανασσή. Tob. 10¹⁰ τὰ ἡμισυ (*sic*) τῶν ὑπαρχόντων. Ezk. 16³¹ τὰς ἡμίσεις τῶν ἁμαρτιῶν. i Mac. 3^{34, 37} τὰς ἡμίσεις τῶν δυνάμεων.

Elsewhere instead of the Attic idiom we find τὸ ἡμισυ or ἡμισυ, irrespective of the gender and number of the noun which follows, *e.g.* —

- | | |
|--|--|
| τὸ ἡμισυ τοῦ σίκλου Ex. 39 ³ . | ἡμισυ ἀρχόντων ii Esd. 4 ¹⁶ . |
| τὸ ἡμισυ αὐτῆς Lvt. 6 ³⁰ . | ἐν ἡμίσει ἡμερῶν Ps. 101 ²⁵ . |
| τὸ ἡμισυ τοῦ αἵματος Ex. 24 ⁶ . | τὸ ἡμισυ τῶν ὑπαρχόντων Tob. 8 ²¹ . |

63. πᾶς. *a.* In classical Greek the rule for πᾶς in the singular is that with the article it is collective, without the article it is distributive —

- πᾶσα ἡ πόλις = all the city.
πᾶσα πόλις = every city.

πᾶς differs from ordinary adjectives in taking the predicative position in an attributive sense. Thus while ἀγαθὴ ἡ πόλις means 'the city is good,' πᾶσα ἡ πόλις means 'all the city.' πᾶς may however also take the attributive position, like any other adjective. When it does so, the collective force is intensified —

- πᾶσα ἡ πόλις = all the city.
ἡ πᾶσα πόλις = the whole city.

Thus Plato's expression (*Apol.* 40 E) ὁ πᾶς χρόνος is rendered by Cicero (*T.D.* I § 97) perpetuitas omnis consequentis temporis. For other instances of this use in classical authors we may take —

- Hdt. VII 46 ὁ πᾶς ἀνθρώπινος βίος. Plat. *Rep.* 618 B ὁ πᾶς κίνδυνος, *Phileb.* 67 B οἱ πάντες βόες = all the oxen in the world. Xen. *Anab.* V 6 § 5 οἱ πάντες ἄνθρωποι.

In such cases there is an additional stress gained by the unusual position assigned to πᾶς.

b. In the LXX the same distinction seems to be maintained. It is true a writer will go from one to the other, *e.g.* —

- Jdg. 16^{17, 18} καὶ ἀνήγγειλαν αὐτῇ τὴν πᾶσαν καρδίαν αὐτοῦ . . . καὶ εἶδ-
ναι Δαλειδὰ ὅτι ἀπήγγειλεν αὐτῇ πᾶσαν τὴν καρδίαν αὐτοῦ —

but so in English we might first say *he told her his whole heart*, and then add *and she saw that he had told her all his heart*.

Other instances of the strongly collective force of *πᾶς* in the attributive position are —

Gen. 45²⁰ τὰ γὰρ πάντα ἀγαθὰ Αἰγύπτου ὑμῖν ἔσται. Josh. 4¹⁴
ἐναντίον τοῦ παντὸς γένους Ἰσραήλ. Wisd. 7⁹ ὁ πᾶς χρυσός.
ii Mac. 8⁹ τὸ πᾶν τῆς Ἰουδαίας . . . γένος.

Still there is a tendency in the LXX to assimilate *πᾶς* to adjectives generally and to employ it in the attributive position without any special emphasis.

c. Neither is the rule that *πᾶς* without the article is distributive at all closely adhered to, *e.g.* —

Ex. 8¹⁶ ἐν πάτῃ γῇ Αἰγύπτου, 16⁶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραήλ.
i K. 7² πᾶς οἶκος Ἰσραήλ.

d. In the plural οἱ πάντες is rare, but may be found —

Jdg. 20⁴⁶ οἱ πάντες οὗτοι. i Mac. 2²⁷ Ἀποθάνωμεν οἱ πάντες ἐν τῇ
ἀπλότῃ ἡμῶν. ii Mac. 12⁴⁰ τοῖς δὲ πᾶσι σαφὲς ἐγένετο. Cp.
Aristeas § 36 τοῖς πᾶσι . . . πολίταις.

Αἱ πᾶσαι is still rarer, but see —

iii Mac. 1¹ παραγγείλας ταῖς πάσαις δυνάμεσιν.

Τὰ πάντα is comparatively common, occurring, *e.g.*, in Gen. 1²¹, 9³:
Ex. 29²⁴: Lvt. 19¹³: ii Mac. 10²³, 12²²: iii Mac. 2³.

e. In the N.T. the collective use of *πᾶς* followed by the article is clearly marked in many passages, *e.g.* —

Gal. 5¹⁴ ὁ . . . πᾶς νόμος. Mt. 8²⁴ πᾶσα ἡ πόλις ἐξῆλθεν.

Also the distributive use of *πᾶς* without the article, as in i Cor. 11^{4, 5}
πᾶς ἀνὴρ . . . πᾶσα δὲ γυνή. In Rom. 3¹⁹ we have the two usages
brought into contrast — *ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς
ὁ κόσμος τῷ Θεῷ*.

On the other hand there are also instances of *πᾶς* in the singular and without the article being used collectively, *e.g.* —

Eph. 2²¹ πᾶσα οἰκοδομή. Mt. 2³ πᾶσα Ἱεροσόλυμα. Acts 2³⁶ πᾶς
οἶκος Ἰσραήλ.

f. In the plural οἱ πάντες is more common in St. Paul than in the LXX. Take for instance —

Phil. 2²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσι. Cp. ii Cor. 5¹⁴. i Cor.
10¹⁷ οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχουμεν. Cp. Eph. 4¹³.

Rom. 11²³ συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν. ii Cor.
5¹⁰ τοὺς γὰρ πάντας ἡμᾶς κτλ. i Cor. 9²² τοῖς πᾶσι γέγονα πάντα.

In Acts 19⁷ we have οἱ πάντες ἄνδρες.

Tὰ πάντα occurs in Rom. 8²³, 11³⁶: i Cor. 15²⁷, 12^{4, 13}: Eph. 5¹⁵: Acts
17²⁵: Mk. 4¹¹ and perhaps in other passages.

64. Comparison of Adjectives. Owing to the peculiarity of Hebrew syntax the treatment of this subject mostly falls under the head of Prepositions. We need only notice here that the positive may be put for the comparative, and μάλλον omitted at will or inserted even after a comparative.

Gen. 49¹² λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα. Dt. 7¹⁷ πολὺ τὸ ἔθνος
τοῦτο ἢ ἐγώ, 9¹ ἔθνη μεγάλα καὶ ἰσχυρότερα μάλλον ἢ ἡμεῖς.

So in N.T. —

Mt. 18^{4, 9} καλὸν σοι ἐστὶν εἰσελθεῖν . . . ἢ . . . βληθῆναι. Cp.
Mk. 9^{43, 45}.

65. Omission of μάλλον. The comparison of attributes may be effected by the use of verbs as well as of adjectives. In such cases the omission of μάλλον is common in the LXX.

Nb. 22⁶ ἰσχύει οὗτος ἢ ἡμεῖς, 24⁷ ὑψωθήσεται ἢ Γὺγ βασιλεία. Hos.
7⁶ ἔλεος θέλω ἢ θυσίαν. ii Mac. 7² ἱετοίμοι γὰρ ἀποθνήσκουσιν
ἐσμὲν ἢ πατρώους νόμους παραβαίνειν.

Cp. Aristeas § 322 τέρεπιν γὰρ οἶομαί σε ταῦτα ἢ τὰ τῶν μυθολόγων βιβλία.

PRONOUNS, 66-71

66. Superfluous Use of Pronoun. A pronoun is sometimes employed superfluously after the object, direct or indirect, has been already expressed, e.g. —

Ex. 12⁴⁴ καὶ πᾶν (sic) οἰκέτην ἢ ἀργυρώνητον περιτεμεῖς αὐτόν.

Nb. 26³⁷ καὶ τῷ Σαλπαὰδ νῖψ' Ὁφερ οὐκ ἐγένοντο αὐτῷ υἱοί.

The above may be considered as deflexions of the Nominative of Reference (§ 52) into an oblique case by Attraction.

So in N.T. —

ii Cor. 12¹⁷ μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα
ὑμᾶς; Mt. 25²³ τοῦ δὲ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
Rev. 2^{7, 17} τῷ νικῶντι δώσω αὐτῷ. Cp. 6⁴.

In Josh. 24²² — ὑμεῖς ἐξελέξασθε Κυρίῳ λατρεύειν αὐτῷ — Κυρίῳ should be τὸν Κύριον (which A has). Then λατρεύειν αὐτῷ would be an explanatory clause added after the usual manner.

67. Frequent Use of Pronouns. Apart from any Semitic influence there is also a tendency in later Greek to a much more lavish use of pronouns than was thought necessary by classical authors. We have seen already (§ 13) that the missing pronoun of the 3d person was supplied. The possessive use of the article moreover was no longer thought sufficient, and a possessive genitive was added, *e.g.* —

Gen. 38²⁷ καὶ τῇδε ἦν διδύμα ἐν τῇ κοιλίᾳ αὐτῆς.

So in N.T. —

Mt. 19⁹ ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ. i Pet. 2²⁴ αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ.

68. 'Ἀδελφός as a Reciprocal Pronoun. The use of ἀδελφός as a reciprocal pronoun is a sheer Hebraism, *e.g.* —

Ex. 10²⁸ καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ = they saw not one another.

69. Hebrew Syntax of the Relative. *a.* One of the most salient characteristics of LXX Greek is the repetition of the pronoun after the relative, as though in English, instead of saying 'the land which they possessed,' we were to say habitually 'the land which they possessed it,' and so in all similar cases. This anomaly is due to the literal following of the Hebrew text. Now in Hebrew the relative is indeclinable. Its meaning therefore is not complete until a pronoun has been added to determine it. But the relative in Greek being declinable, the translator was forced to assign to it gender, number, and case, which rendered the addition of the pronoun after it unnecessary. Nevertheless the pronoun was retained out of regard for the sacred text. As instances of the simplest kind we may take the following —

Nb. 35²⁵ ὃν ἔχρισαν αὐτόν, 13³³ τῆς γῆς ἣν κατεσκέψαντο αὐτήν. Is. 62² ὃ ὁ κύριος ὀνομάσει αὐτό. Gen. 1¹¹ οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ. Dt. 4⁷ ᾧ ἐστὶν αὐτῷ. Ps. 18⁴ ᾧ οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν. Ex. 6²⁸ οἷς εἶπεν αὐτοῖς.

b. Where the relative is followed by ἐάν the same construction is employed, *e.g.* —

Nb. 17⁵ ὃ ἄνθρωπος ὃν ἐὰν ἐκλέξωμαι αὐτόν, 19²² παντὸς οὗ ἐὰν ἀψῆται αὐτοῦ ὁ ἀκάθαρτος.

c. Sometimes a demonstrative takes the place of the personal pronoun —

Gen. 3¹¹ οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν.

d. In all the foregoing instances the appended pronoun is in the same case as the relative, but this is not necessary.

Nb. 3⁸ οὓς ἐτελείωσεν τὰς χεῖρας αὐτῶν ἱερατεύειν.

The construction here, though determined by the Hebrew, happens to agree with the Greek Accusative of the Part Affected.

e. Very often there is the same preposition both before the relative and before the appended pronoun —

Ex. 34¹² εἰς ἣν εἰσπορεύῃ εἰς αὐτήν. Nb. 11²¹ ἐν οἷς εἰμι ἐν αὐτοῖς.

Gen. 28¹³ ἣ γῆ ἐφ' ἧς σὺ καθεύδεις ἐπ' αὐτῆς.

f. Occasionally the preposition is the same, but the case it governs is different, e.g. —

Jdg. 16²⁸ ἐφ' οἷς ὁ οἶκος στήκει ἐπ' αὐτούς. Josh. 24¹⁸ γῆν ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς.

g. Sometimes the preposition is confined to the appended pronoun. Then the problem arises, Into what case is the relative to be put? — a problem which is solved differently in different passages. In some the case chosen coincides with that of the pronoun following, e.g. —

Gen. 24⁴² τὴν ὁδόν μου, ἣν νῦν ἐγὼ πορεύομαι ἐπ' αὐτήν. Ex. 25²⁸ τοὺς κνάβους, οἷς σπείσεις ἐν αὐτοῖς. Gen. 21²³ τῇ γῇ ἣ σὺ παρώκυσας ἐν αὐτῇ.

In others it does not —

Nb. 14³¹ τὴν γῆν ἣν ὑμεῖς ἀπέστητε ἀπ' αὐτῆς, 19² ἣ οὐκ ἐπεβλήθη ἐπ' αὐτὴν ζυγός. iii K. 17¹ ᾧ παρέστην ἐνώπιον αὐτοῦ.

h. Sometimes the relative has a different preposition from the pronoun following —

Nb. 13³⁰ τίς ἣ γῆ εἰς ἣν οὗτοι ἐνκάθηνται ἐπ' αὐτῆς . . . τίνες αἱ πόλεις εἰς αἷς οὗτοι κατοικοῦσιν ἐν αὐταῖς. For other instances see Ex. 6⁴: Nb. 15³⁰: Dt. 1²², 1³³, 28⁴⁹.

i. Sometimes the preposition is the same, but instead of a mere pronoun we have a phrase, e.g. —

Gen. 24³⁸ ἐν οἷς ἐγὼ παροικῶ ἐν τῇ γῇ αὐτῶν.

j. The construction of which we have been speaking is not confined to the simple relative, *e.g.* —

Gen. 41¹⁹ οἷας οὐκ εἶδον τοιαύτας. Ex. 9^{18, 24}, 11⁶ ἥτις τοιαύτη οὐ γέγονεν.

k. The habitual repetition of the pronoun in the LXX is a mere Hebraism, though a search among Greek writers might reveal traces of a somewhat similar usage arising independently. Here are a few instances —

Plat. *Tim.* 28 Α ὅτου μὲν οὖν ἂν ὁ δημιουργός . . . τὴν ιδίαν καὶ δύναμιν αὐτοῦ ἀπεργάζεται, *Parm.* 130 Ε ὦν τάδε τὰ ἀλλὰ μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν. Arist. *Cat.* 5 § 38 οἷον ἐπὶ μὲν τῶν ἄλλων οὐκ ἂν ἔχοι τις τὸ τοιοῦτο προενεγκεῖν.

l. In the N.T. this Hebrew syntax of the relative occurs not infrequently.

Philemon¹² ὃν ἀνέπεμψά σοι αὐτόν. Gal. 2¹⁰ ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Acts 15¹⁷ ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς. Mk. 7²⁸ ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Cp. Mk. 1⁷: Lk. 3¹⁶: also Mk. 13¹⁹, 9³.

Instances are most frequent in the very Hebraistic book of Revelation. See Rev. 3⁸, 7^{3, 9}, 13⁸, 20⁸. Cp. i Clem. 21⁹ οὗ ἡ πνοὴ αὐτοῦ ἐν ἡμῖν ἐστίν.

70. ἀνὴρ = ἕκαστος. The use of ἀνὴρ as a distributive pronoun is a pure Hebraism.

iv K. 18³¹ πῖεται ἀνὴρ τὴν ἀμπελον αὐτοῦ, καὶ ἀνὴρ τὴν συκὴν αὐτοῦ φάγεται. Jdg. 16⁵ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίου καὶ ἑκατὸν ἀργυρίου.

71. ὅστις for ὅς. Except in the neuter singular ὃ τι, as in Josh. 24²⁷, and in the expression ἕως ὅτου, as in i K. 22⁸, or μέχρι ὅτου, which is found only in the *Codex Sinaiticus* version of Tob. 5⁷, ὅστις occurs in Swete's text only in the nominative, singular or plural. In meaning it is often indistinguishable from ὅς.

Ex. 20² Ἐγὼ εἰμι Κύριος . . . ὅστις ἐξήγαγόν σε. Cp. Dan. 9^{6, 27}. Ps. 89⁴ ἡ ἡμέρα ἣ ἐχθὲς ἥτις διήλθεν. Cp. Nb. 14⁸. i K. 30¹⁰ διακόσιοι ἄνδρες οἵτινες ἐκάθισαν πέραν τοῦ χειμάρρου. Cp. Ex. 32^{4, 9}: Nb. 1⁵: i Mac. 13⁴⁸. Jdg. 21¹² τετρακοσίας νεάνιδας παρθένους, αἵτινες οὐκ ἔγνωσαν ἄνδρα.

Οἵτινες = οἷ occurs several times in Aristeas — §§ 102, 121, 138, 200, 308.

The same use of *ὅστις* for the simple relative is found in the N.T.,
e.g. —

Col. 3⁵ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία. Acts 8¹⁵ τὸν Πέτρον καὶ Ἰωάννην· οἵτινες καταβάντες κτλ. i Tim. 6⁹ ἐπιθυμίας . . . αἵτινες βυθίζουσι τοὺς ἀνθρώπους. Gal. 4²⁴ ἃτινα ἐστὶν ἀλληγορούμενα.

VERBS, 72-84

72. Analytic Tenses. By an Analytic Tense is meant one which is formed with an auxiliary instead of by an inflexion, as in English 'is coming' for 'comes.' No reader of the LXX can fail to be struck by the frequency of such forms. It results from the fact that both languages combine to produce them. They are suggested by the great use made of the participle in Hebrew, while at the same time there was a strong tendency towards the employment of such forms within the Greek language itself. They are to be found in the best writers, both in prose and poetry, from Homer downwards. Plato often has recourse to them, partly for the sake of philosophical precision, and partly, it must be confessed, because in his later style he preferred two words to one. In the *Laus πρέπον ἐστί* almost altogether displaces *πρέπει*.

PRESENT

iii K. 20 ⁵	οὐκ εἰ σὺ ἐσθίων ἄρτον; Cp. Is. 10 ⁵ : Ezk. 36 ¹³ .
iii K. 18 ¹²	ἐστὶν φοβούμενος.
Nb. 14 ⁸	ἐστὶν ρέουσα. Cp. iii K. 20 ¹⁵ : Dan. 2 ²⁸ .
ii Esd. 23 ²⁴	οὐκ εἰσὶν ἐπιγινώσκοντες.
Prov. 3 ⁵	ἴσθι πεποιθώς.
Jdg. 11 ¹⁰	ἔστω ἀκούων.
Dan. O' 6 ²³	ἔστωσαν προσκυνούντες.
ii Chr. 15 ¹⁶	εἶναι . . . λειτουργοῦσαν.

FUTURE SIMPLE

Gen. 4 ¹⁴	ἔσομαι στένων καὶ τρέμων. Cp. Dan. O' 6 ²⁷ .
Is. 47 ⁷	ἔσομαι ἄρχονσα.
Gen. 4 ¹²	στένων καὶ τρέμων ἔσθ. Cp. Ex. 22 ²⁵ : Dt. 28 ²⁹ .
Dt. 28 ²⁹	ἔσθ . . . ἀδικούμενος.
Nb. 8 ¹⁹	ἔσται . . . προσεγγίζων. Cp. Gen. 18 ¹⁸ .
Mal. 3 ⁸	ἔσονται . . . προσάγοντες.
Is. 22 ²⁴	ἔσονται ἐπικρεμάμενοι.
Ezk. 34 ²⁹	ἔσονται ἀπολλύμενοι. Cp. Dt. 14 ³³ .

PERFECT

Is. 8 ¹⁴	πεποιθώς ἦς.
Is. 10 ²⁰ , 17 ⁸	πεποιθότες ὤμεν.
Nb. 22 ¹²	ἔστιν γὰρ εὐλογημένος.

FUTURE PERFECT

Gen. 43 ⁹ , 44 ³²	ἡμαρτηκώς ἔσομαι.
ii K. 22 ³ : Is. 12 ² , 8 ¹⁷	πεποιθώς ἔσομαι (fut. simp. in force).
Sir. 7 ²⁵	ἔσῃ τετελεκώς.
Is. 58 ¹⁴	ἔσῃ πεποιθώς.
Is. 17 ⁷ , 22 ²⁴	πεποιθώς ἔσται.
Ex. 12 ⁶	ἔσται ὑμῖν διατετηρημένον.
Is. 32 ⁸	ἔσονται πεποιθότες.
Gen. 41 ³⁶	ἔσται . . . πεφυλαγμένα.

IMPERFECT

Dan. 10 ²	ἦμην πενθών.
Dan. O' 7 ¹¹	θεωρῶν ἦμην.
Gen. 40 ¹³	ἦσθα οἰνοχῶν.
Gen. 37 ² : Ex. 3 ¹	ἦν ποιμαίνων. Cp. Gen. 39 ²⁸ , 42 ⁴ : Nb. 11 ¹ : Jdg. 16 ²¹ : Jonah 1 ¹⁰ : Sus. ¹ : i Mac. 6 ⁴⁸ .
i K. 17 ²⁴	ποιμαίνων ἦν.
Jer. 2 ²⁴	ἦν τρέμοντα (sc. τὰ ὄρη).
iii K. 18 ³	ἦν φοβούμενος. Cp. Dan. O' 6 ¹⁸ .
Dan. O' 1 ¹⁶	ἦν . . . ἀναιρούμενος.
Baruch 1 ¹⁹	ἦμεθα ἀπειθοῦντες.
Dt. 9 ²⁴	ἀπειθοῦντες ἦτε. Cp. Dt. 9 ²² , 31 ²⁷ .
Jdg. 1 ⁷	ἦσαν συλλέγοντες. Cp. Josh. 10 ²⁸ : i Mac. 11 ⁴¹

PLUPERFECT

Dan. O' 10 ⁹	ἦμην πεπτωκώς.
Dan. © 10 ⁹	ἦμην κατανευγμένος.
ii Chr. 18 ²⁴	ἦν ἑστηκώς.
i K. 4 ¹³	ἦν . . . ἐξέστηκυῖα.
Jdg. 8 ¹¹ : Sus. © ³⁵	ἦν πεποιθῖα.
Josh. 7 ²²	ἦν ἐνκεκρυμμένα.
ii Chr. 5 ⁸	ἦν διαπετακόντα.
Tob. 6 ¹⁸	ἡτοιμασμένη ἦν.
Is. 20 ⁶	ἦμεν πεποιθότες.
Ex. 39 ²⁸	ἦσαν πεποικότες αὐτά.

b. Γίγνεσθαι may be used as an auxiliary instead of εἶναι.

Ps. 72¹⁴ ἐγενόμην μεμαστιγωμένος. Is. 30¹² πεποιθώς ἐγένου.
 Nb. 10³⁴ ἐγ-νετο σκιάζουσα. Ps. 125³ ἐγενήθημεν εὐφραινόμενοι.
 Ex. 17¹² ἐγόνοντο . . . ἐστηριγμένα. Sir. 13⁹ ὑποχωρῶν γίνου,
 18³³ μὴ γίνου . . . συμβολοκοπῶν.

c. Sometimes the verbal adjective is used in place of the participle.

Is. 18⁸ ἀκουστὸν ἔσται. Dt. 4³⁶ ἀκουστὴ ἐγένετο. Gen. 45²:
 Is. 48³ ἀκουστὸν ἐγένετο. Is. 23⁵ δταν δὲ ἀκουστὸν γένηται.
 Dt. 30⁵ πλεοναστὸν σε ποιήσει.

d. When a causative form is wanted corresponding to ἀκουστὸν γενέσθαι recourse is had to ἀκουστὸν ποιεῖν, e.g. —

Sir. 46¹⁷ ἀκουστὴν ἐποίησεν τὴν φωνὴν αὐτοῦ. Cp. Ps. 105², 142⁸:
 Jer. 27², 38⁷: Is. 30³⁰, 45²¹, 48^{5, 6, 20}, 52⁷, 62¹¹.

e. In the N.T. these analytic tenses are relatively even commoner than in the LXX.

PRESENT

Col. 3 ²	ἐστιν . . . καθήμενος.
ii Cor. 9 ¹²	ἐστὶ προσαναπληροῦσα.
Col. 1 ⁶	ἐστὶ καρποφορούμενον καὶ αὐξανόμενον.
Col. 2 ²³	ἐστι . . . ἔχοντα.
ii Cor. 2 ¹⁷	ἐσμέν . . . κατηλεύοντες.
Acts 5 ²⁵	εἰσὶν . . . ἐστῶτες καὶ διδάσκοντες.
Mt. 5 ²⁵	ἴσθι εἰνοῶν.

FUTURE SIMPLE

Lk. 5 ¹¹	ἀνθρώπους ἔσθι ζωγρῶν.
Acts 7 ⁶	ἔσται . . . πάροικον.
i Cor. 14 ¹⁰	ἔσεσθε . . . λαλοῦντες.

PERFECT

Acts 25 ¹⁰	ἐστὼς εἰμι (present in meaning).
Acts 21 ³³	ἐστὶ πεποιηκώς.
i Cor. 15 ⁹	ἡλικότες ἐσμέν.
Hb. 7 ^{21, 23}	εἰσὶ γεγονότες.
James 5 ¹⁶	ἦ πεποικώς.
ii Cor. 1 ¹⁹	πεποιθότες ὡμεν.
Hb. 4 ³	ἐσμέν εὐηγγελισμένοι.
Hb. 10 ¹⁰	ἡγιασμένοι ἐσμέν.
Acts 2 ¹³	μεμεστωμένοι εἰσὶ.

FUTURE PERFECT

Hb. 2¹⁸ ἔσομαι πεποιθώς (from Is. 12³ and perfect only in form).

IMPERFECT

Acts 10³⁰, 11⁵ ἤμην προσευχόμενος. Cp. 22^{18, 20}: Gal. 1²².
 Lk. 4⁴⁴ ἦν κηρύσσων. Cp. Lk. 5¹⁶, 23⁸: Acts 7⁶⁰,
 8^{13, 28}, 9²⁸, 10²⁴, 12²⁰: Phil. 2²⁶.
 Acts 12⁵ ἦν γινομένη.
 Acts 21⁸ ἦν . . . ἀποφορτιζόμενον.
 Acts 16¹² ἦμεν . . . διατρίβοντες.
 Gal. 1²⁸ ἀκούοντες ἦσαν. Cp. Acts 1¹⁰.
 Acts 1¹³ ἦσαν καταμένοντες. Cp. Acts 1¹⁴, 2^{2, 5, 12, 42}:
 Mk. 2¹⁸.

f. Besides εἶναι other auxiliaries are used in the N.T. —

ii Cor. 6¹⁴ μὴ γίνεσθε ἑτεροζυγοῦντες. Col. 1¹⁸ ἵνα γένηται . . . πρω-
 τεύων. Rev. 3² γίνου γρηγορῶν. Acts 8¹⁸ βεβαπτισμένοι ὑπάρ-
 χον.

With the last example cp. Aristeas § 193 εἰ μὴ πεποιθώς ὑπαρχοι.
 The same author has κεχαρισμένος ἔσῃ in § 40 and ἰσχυρὸν ἔστι in 241.

g. Instances of analytic tenses occur here and there in Josephus,
 e.g. —

B.J. I 31 § 1 καὶ τοῦτο ἦν μάλιστα τάρασσον Ἀντίπατρον.
 Ant. II 6 § 7 τί παρόντες εἴημεν.

h. Also in the Apostolic Fathers —

ii Clem. 17⁷ ἔσονται δόξαν δόντες. Barn. Ep. 19⁴ ἔσῃ τρέμων,
 19⁶ οὐ μὴ γίνῃ ἐπιθυμῶν. Cp. 19⁹. Herm. Past. Vis. III 4
 § 2 ὑπερίχοντες αὐτοὺς εἰσιν, Sim. V 4 § 2 ἔσομαι ἑωρακώς . . .
 ἀκηκόως, IX 13 § 2 ἔσῃ . . . φορῶν, Mdt. V 2 § 8 ἔσῃ εὐρισκόμε-
 νος, Sim. IX 1 § 8 εὐθηνοῦν ἦν, IX 4 § 1 ὑποδεδουκῖαι ἦσαν . . .
 ὑποδεδύκεισαν.

73. Deliberative Use of the Present Indicative. The deliberative use
 of the present indicative is not unknown in Latin, especially in Ter-
 ence, e.g. *Phorm.* 447 quid ago? Cp. *Heaut.* 343: *Eun.* 811: *Ad.*
 538. It occurs also in the Greek of the LXX.

Gen. 37³⁰ ἐγὼ δὲ ποῦ πορεύομαι ἔτι;

So in N.T. —

Jn. 11⁴⁷ τί ποιοῦμεν; *What is our course?*

74. The Jussive Future. *a.* The Jussive Future is rare in Attic Greek, and, when it does occur, is regarded as a weak form of imperative. In the LXX, on the other hand, it is very common, and is employed in the most solemn language of legislation. From the nature of the case it is not used in the first person. It may be employed in command or in prohibition. As instances of the former we may take —

Lvt. 19¹⁸ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Cp. Ex. 34^{12, 20}: iii K. 17¹¹. Lvt. 19¹⁹ τὸν νόμον μου φυλάξεις. Cp. Lvt. 11⁴⁴. Lvt. 19²³ καὶ ἐξέλσεται ὁ ἱερεύς. Cp. Lvt. 19^{20, 21}.

b. Very often the jussive future follows an imperative.

Gen. 40¹⁴ μνήσθητί μου . . . καὶ ποιήσεις. Cp. Gen. 44¹: Ex. 7²⁸, 9^{1, 12}: Nb. 15^{2, 17}: iii K. 17¹². Josh. 8⁴ μὴ μακρὰν γίνεσθε . . . καὶ ἔσεσθε πάντες ἔτοιμοι. Cp. Nb. 13¹⁸.

c. Of the use of the jussive future in prohibition we have a conspicuous example in the Ten Commandments (Ex. 20¹²⁻¹⁷: Dt. 5¹⁷⁻²¹) — Οὐ μοιχεύσεις, Οὐ κλέψεις κτλ. So also —

Dt. 6¹⁶ οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. Cp. Nb. 22¹²: Ex. 22²⁸: Lvt. 19¹²⁻¹⁹.

d. In the case of the jussive future we have οὐ in prohibition, because the formula was originally one of prediction.

e. Occasionally there is a transition from the jussive future to οὐ μή with subjunctive —

Nb. 23²⁵ οὐτε κατάραις καταράσῃ μοι αὐτόν, οὐτε εὐλογῶν μὴ εὐλογήσῃς αὐτόν.

f. In the N.T. the jussive future is often used in passages quoted from the LXX. In Matthew it is employed independently.

Mt. 5⁴⁸ ἔσεσθε οὖν ὑμεῖς τέλειοι, 6⁴⁵ οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, 20²⁸⁻²⁹ οὐχ οὕτως ἔσται ἐν ὑμῖν . . . ἔσται ὑμῶν δούλος, 21³ καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε κτλ.

75. The Optative. *a.* The pure optative, i.e. the optative as employed to express a wish, is of frequent occurrence in the LXX, as might be expected from the character of the contents, so much of which is in the form either of aspiration or of imprecation. But the use of the optative where in Latin we should have the historic tenses of the subjunctive is hardly to be found outside of Maccabees.

- ii Mac. 3^{στ} τοῦ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον, ποῖός τις εἶη ἐπιτήδειος. iv Mac. 17¹ ἔλεγον δὲ καὶ τῶν δορυφόρων τινες ὥς . . . ἵνα μὴ ψαύσειεν τι τοῦ σώματος αὐτῆς, αὐτήν ἔρριπεν κατὰ τῆς πυρᾶς.

The established practice is for the subjunctive to follow the historic tenses in a final clause —

- Ex. 1¹¹ ἐπέστησεν . . . ἵνα κακώσωσιν, 9¹⁶ διετηρήθης ἵνα ἐνδείξωμαι.
Wisd. 16¹¹ διεσώζοντο, ἵνα μὴ . . . γένωνται. Cp. 16¹⁸.

Cp. Aristeas §§ 11, 18, 19, 26, 29, 42, 45, 111, 175, 193.

b. In the N.T. also the subjunctive is regularly employed in final clauses after an historic tense, e.g. —

- Tit. 1⁵ τοῦτου χάριν ἀπέλιπον σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ.

c. The pure optative is said to occur 35 times in the N.T., always, except in Philemon²⁰, in the 3d person.

In Luke-Acts the optative is commonly employed in dependent questions, e.g. —

- Luke 18³⁶ ἐπυνθάνετο τί εἶη τοῦτο,
with which contrast

- Mk. 14¹¹ ἐξήτει πῶς εὐκαίρως αὐτὸν παραδῶ.

Outside of Acts the optative with εἰ is found only in four passages — i Cor. 14¹⁰, 15³⁷ (εἰ τύχοι): i Pet. 3^{14, 17}.

76. Conditional without ἄν. Occasionally we find the apodosis in a conditional sentence devoid of ἄν.

- Nb. 22³⁸ καὶ εἰ μὴ ἐξέκλινεν, νῦν οὖν σὲ μὲν ἀπέκτεινα, ἐκείνην δὲ περιποιησάμην. Contrast 22²⁹ and compare ii K. 2⁷.

77. Infinitive of Purpose. The use of the infinitive to express purpose, as in English, is common to all stages of the Greek language, but abounds more in the LXX than in classical Greek.

- Gen. 37²⁵ ἐκάθισαν δὲ φαγεῖν ἄρτον. Cp. 39¹⁴, 42^{7, 27}, 43²²: Ex. 14¹¹: Nb. 22²⁰: Job 2¹.

Of the use of the infinitive with the article to express purpose we have had occasion to speak already (§ 59).

78. Infinitive of Consequence. This construction is of doubtful propriety in Attic Greek. In the LXX it is much less common than the Infinitive of Purpose.

- Ex. 11¹ καὶ οὐκ εἰσήκουσεν ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ.

79. Paucity of Participles. The small use made of participles in the LXX, as compared with classical Greek, is a natural result of the paratactical construction which reigns throughout. The same is the case, though to a less extent, in the N.T. Take for instance —

Mk. 14¹⁶ καὶ ἐξῆλθον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὔρεν καθὼς εἶπεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

The participle has disappeared in the modern language. Doubtless the influence of Biblical Greek was among the causes of its decline.

80. Misuse of the Participle. The misuse of the participle marks a stage of its decline. We find this tendency already manifesting itself in the LXX. Such an anacoluthon indeed as the following —

Ex. 8¹⁵, 9⁷ ἰδὼν δὲ Φαραὼ . . . ἐβαρύνθη ἡ καρδία αὐτοῦ

may be passed over, as it might easily be paralleled from the most strictly classical writers. But we find sentences in the LXX in which a participle is the only verb. Sometimes this arises from following the Hebrew as in —

Jdg. 13^{19, 20} καὶ Μανῶε καὶ ἡ γυνὴ αὐτοῦ βλέποντες, 14⁴ καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἀλλόφυλοι κυριεύοντες ἐν Ἰσραήλ.

More often it does not, as in —

Ex. 12³⁷ ἀπάραντες δὲ οἱ υἱοὶ Ἰσραήλ, 15¹⁸ κύριος βασιλεύων τὸν αἰῶνα. Jdg. 4¹⁶ καὶ Βαρὰκ διώκων.

Moreover we find a participle coupled with a finite verb by καί. When the subject of the two is the same, it is open to us to say that it is not copulative, but merely emphasizes the verb, as in —

Nb. 21¹¹ καὶ ἐξάραντες (Hb. impf.) ἐξ Ὠβώθ, καὶ παρενέβαλον ἐν Χαλ-γαεὶ, 22²³ καὶ ἰδοῦσα ἡ ὄνος . . . καὶ ἐξέκλινεν.

Hardly so however when the subject is different.

Ex. 12³⁰ καὶ ἀναστὰς Φαραὼ . . . καὶ ἐγενήθη κραυγὴ. Nb. 22²³ καὶ ἰδὼν Βαλάκ . . . καὶ ἐφοβήθη Μωάβ.

81. The Intensive Participle. On the other hand there is a cause in operation in the LXX tending to an unnecessary use of participles. For in place of a cognate dative we often find the participle used along with a finite form of the same verb, to convey the intensive force that is accomplished in Hebrew by the addition of the infinitive to the finite verb, e.g. —

Gen. 22nd εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου. Jdg. 11th μὴ μαχόμενος ἐμαχέσαιο μετὰ Ἰσραὴλ ἢ πολεμῶν ἐπολέμησεν αὐτόν;

We might fill pages with instances of this idiom, but a statement of its frequency must suffice. This emphatic use of the participle is a more unmitigated Hebraism than the other forms of the etymological figure. The cognate accusative is quite Greek and the cognate dative is to be found in pure Greek, but we should search in vain among classical authors for the intensive use of the participle. There is a clear instance indeed in Lucian (*Dialogi Marini* IV 3 ἰδὼν εἶδον), but it is interesting to remember that Lucian himself came from the banks of the Euphrates. In Hdt. V 95 αὐτὸς μὲν φεύγων ἐκφεύγει there is a difference of meaning between the participle and the finite verb—*he himself escapes by flight*.

In the N.T. we have one instance, other than a quotation, of this Hebraism, namely—

Eph. 5th ἵστε γινώσκοντες,

but both the reading and the interpretation of this passage are disputed.

82. Other Varieties of the Etymological Figure. In Josh. 17th ἐξολεθρεύσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν the infinitive absolute of the Hebrew is represented in Greek by the infinitive, instead of by a participle or a cognate dative, so that sheer nonsense is made of the translation.

In another passage, where the Greek departs from our Hebrew, an adjective takes the place of the participle—

Jdg. 5th οἰκτεῖρμων οἰκτειρήσει.

Sometimes we find an adverb in place of the participle—

Ex. 15th ἐνδόξως γὰρ δεδόχασται. Nb. 22nd ἐντίμως γὰρ τιμήσω σε.

Prov. 23rd νοητῶς νόει, 27th γνωστῶς ἐπιγνώσῃ.

The following turns of expression may also be noticed—

Jdg. 11th ἐν ἀγαθῷ ἀγαθότερος. Dt. 18th μερίδα μεμερισμένην.

i K. 11th δώσω αὐτὸν ἐνώπιόν σου δοτόν.

83. Middle and Passive Voices. In later Greek the boundary lines between the middle and passive voices are not clearly demarcated. Even in classical authors we find the future middle used in a passive sense, as it is also in—

Ex. 12th οὐκ ἀπολείπεται ἀπ' αὐτοῦ ἕως πρωί, καὶ ὅσους οὐ συντρίβεται ἀπ' αὐτοῦ.

The same seems to be the case with *ἐνρήσωμαι* and *ἐνρήσατο* in Jdg. 16^{17, 21}.

So in N.T. —

i Cor. 6¹¹ ἀλλὰ ἀπελούσαθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, 10² καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο,

though here Riddell's semi-middle sense of the verb might plausibly be brought in by way of explanation.

Instances of passive form with middle meaning are common in the LXX —

Nb. 22²⁴ ἀποστραφήσομαι *I will get me back again.* Jdg. 15³ ἐξερύψαν *spread themselves,* 16²⁰ ἐκτιναχθήσομαι *shake myself,* 16²⁸ ἐπιστηριχθήσομαι *support myself.* iii K. 17³ κρύβηθι *hide thyself,* 18¹ πορεύθητι καὶ ὄφθητι τῷ Ἀχαάβ *go and shew thyself,* 20²⁸ ἐπράβη *sold himself.*

So in N.T. in Luke 11²⁸ ἐβαπτίσθη is used for ἐβαπτίσατο.

84. Causative Use of the Verb. *a.* The causative use of the verb which is found in the LXX may be set down with confidence as a Hebraism. *Βασιλεῖν* according to the Greek language means 'to be king,' but it is frequently employed in the LXX in the sense of 'to make king,' *e.g.* —

Jdg. 9⁶ ἐβασίλευσαν τὸν Ἀβειμέλεχ. i K. 8²² βασίλευσον αὐτοῖς βασιλεία, 15¹¹ ἐβασίλευσα τὸν Σαουλ εἰς βασιλεία.

There are all together thirty-six occurrences of the word in this causative sense.

b. Classical Greek again knows *βδελύσσεσθαι* in the sense of 'to loathe' or 'abominate,' but not *βδελύσσειν* in the sense of 'to make abominable,' as in —

Ex. 5²¹ ἐβδελύξατε τὴν ὁσμὴν ἡμῶν ἐναντίον Φαραώ. Lvt. 11⁴⁸ καὶ οὐ μὴ βδελύξητε τὰς ψυχὰς ὑμῶν. Cp. Lvt. 20²⁵: i Mac. 1⁴⁸.

c. Still more strange to classical Greek is the sense of 'to make to sin' often imposed upon *ἐξαμαρτάνειν*, *e.g.* —

iv K. 17²¹ καὶ ἐξήμαρτεν αὐτοὺς ἁμαρτίαν μεγάλην.

This is the prevailing sense of the word in the LXX, which is found all together twenty-eight times, mostly in the phrase *ὃς ἐξήμαρτεν τὸν Ἰσραήλ*.

d. In this causative use of the verb is to be found the explanation

of Ex. 14²⁸ καὶ ἤγαγεν αὐτοὺς μετὰ βίας, where the R.V. margin has 'made them to drive.' Other similar instances are —

Ex. 13¹⁸ ἐκύκλωσεν = he led round. i K. 4² κατὰ τί ἐπταίσεν ἡμᾶς κύριος σήμερον; Ps. 142¹¹ ζήσεις με.

85. Reduplication of Words. In Greek we are accustomed to reduplication of syllables, but not to reduplication of words. This primitive device of language is resorted to in the LXX, in imitation of the Hebrew, for at least three different purposes —

- (1) intensification,
- (2) distribution,
- (3) universalisation.

(1) The intensifying use.

σφόδρα σφόδρα Gen. 30⁴⁸: Ex. 17, 12: Nb. 14⁷: Ezk. 9⁹: Judith 4².
σφόδρα σφοδρῶς Gen. 7¹⁹: Josh. 3¹⁶.

To the same head may be assigned —

Ex. 8¹⁴ συνήγαγον αὐτοὺς θυμωνίᾳ θυμωνιάς. Dt. 28⁴⁸ ὁ προσήλυτος ὁ ἐν σοὶ ἀνυβίσσεται ἄνω ἄνω, σὺ δὲ καταβήσῃ κάτω κάτω.

In all the above instances perhaps the kind of intensification involved is that of a repeated process.

(2) The distributive use.

εἰς εἰς i Chr. 24⁶.
δύο δύο Gen. 6¹⁹, 7²: Sir. 36¹⁸.
ἐπτά ἐπτά Gen. 7³.
χιλίους ἐκ φυλῆς, χιλίους ἐκ φυλῆς Nb. 31⁶.
τὸ πρῶν πρῶν i Chr. 9²⁷.
ἐργασίᾳ καὶ ἐργασίᾳ ii Chr. 34¹⁸.

In pure Greek such ideas would be expressed by the use of ἀνά or κατὰ. Sometimes we find κατὰ employed in the LXX along with the reduplication, as in —

Dt. 7²² κατὰ μικρὸν μικρόν. Zech. 12¹² κατὰ φυλὰς φυλάς.

The idea 'year by year' is expressed in many different ways —

ἐνιαυτὸν κατ' ἐνιαυτόν Dt. 14²¹: i K. 1⁷: ii Chr. 24⁵.
κατ' ἐνιαυτὸν ἐνιαυτόν i K. 7¹⁶.
ἐνιαυτὸν ἐξ ἐνιαυτοῦ Dt. 15²⁰.
τὸ κατ' ἐνιαυτὸν ἐνιαυτῷ iii K. 10²⁸.
τὸ κατ' ἐνιαυτὸν ἐνιαυτόν ii Chr. 9²⁴.

(3) The universalising use.

ἄνθρωπος ἄνθρωπος = whatsoever man Lvt. 17^{a, 4, 10, 12}, 18^a, 20^a, 22¹²: Ezk. 14^{4, 7}.

ἀνδρὶ ἀνδρὶ Lvt. 15³.

Of the above three uses the distributive is the only one which is to be found in the N.T.

Mk. 6⁷ δύο δύο, 6³⁰ συμπόσια συμπόσια, 6⁴⁰ πρασιαὶ πρασιαί.

So also in the *Pastor* of Hermas —

Sim. VIII 2 § 8 ἦλθον τάγματα τάγματα, 4 § 2 ἔστησαν τάγματα τάγματα.

86. Expressions of Time. a. 'Year after year' is expressed in ii K. 21¹ by a nominative absolute ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ without any pretence of grammar.

b. The use of the word 'day' in vague expressions of time is a Hebraism, e.g. —

Gen. 40⁴ ἡμέρας = for some time. Cp. Dan. O' 11⁹. Jdg. 15¹

μεθ' ἡμέρας = after some time. Cp. iii K. 17¹. iii K. 18¹ μεθ'

ἡμέρας πολλὰς = after a long time.

c. 'Day by day' (Hb. *day, day*) is expressed in Gen. 39¹⁰ by ἡμέραν ἐξ ἡμέρας (cp. Lat. *diem ex die*). In Esther 3⁴ καθ' ἐκάστην ἡμέραν is correctly used as the Greek equivalent for the phrase *day and day*, which St. Paul (ii Cor. 4¹⁶) has reproduced word for word in the form ἡμέρα καὶ ἡμέρα.

d. The use of 'yesterday and the day before' as a general expression for past time = *heretofore* is a Hebraism which presents itself in the LXX under a variety of slight modifications.

ἐχθὲς καὶ τρίτην i K. 4⁷, 10¹¹: ii K. 3¹⁷, 5²: i Chr. 11².

ἐχθὲς καὶ τρίτην ἡμέραν Gen. 31^{2, 5}: Ex. 5^{7, 14}: Josh. 4¹⁸: i K. 14²¹, 19⁷, 21⁵: i Mac. 9⁴⁴.

ἐχθὲς καὶ τρίτης Ruth 2¹¹: iv K. 13⁵: Sus. 9¹⁵.

ἀπ' ἐχθὲς καὶ τρίτης ἡμέρας Josh. 3⁴.

πρὸ τῆς ἐχθὲς καὶ τρίτης Dt. 19⁴.

πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης Ex. 21²².

πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας Ex. 21²⁶.

πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης Dt. 4⁴², 19⁶.

πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας Ex. 4¹⁰.

In Joshua 20⁵, which occurs only in the *Codex Alexandrinus*, we

have ἀπ' ἐχθῆς καὶ τρίτην, where ἐχθῆς-καὶ-τρίτην is treated as a single indeclinable noun.

e. 'Just at that time' is expressed variously as follows—

αὐθωρί Dan. O' 3¹⁵.

αὐτῇ τῇ ὥρᾳ i Esd. 8⁶⁵: Dan. 3⁵, 3¹⁵. Cp. Acts 22¹².

ἐν αὐτῇ τῇ ὥρᾳ Dan. 3⁵. Cp. Lk. 12¹², 13³¹, 20¹⁹.

ἐν αὐτῇ τῇ ὥρᾳ ἐκείνῃ Dan. O' 5⁵.

ἐν αὐτῷ τῷ καιρῷ Tob. 3¹⁷. Cp. Lk. 13¹.

87. Pleonastic Use of ἐκεῖ and ἐκεῖθεν. Just as a personal pronoun is supplied after the relative (§ 69), so a demonstrative adverb of place is supplied after a relative adverb or after some phrase equivalent to one.

Gen. 33¹⁹ οὗ ἐστῆσεν ἐκεῖ τὴν σκηνὴν αὐτοῦ. Cp. 39²⁰, 40³: Ex. 21¹³.

Ex. 20²⁴ οὗ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ. Dan. 3⁹ οὗ

διέσπειρας αὐτοὺς ἐκεῖ. iii K. 17¹⁹ ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ. Cp.

Gen. 39²⁰: Ex. 12¹³. Gen. 31¹³ ἐν τῷ τόπῳ ᾧ ἡλεψάς μοι ἐκεῖ

στήλην. Nb. 14²⁴ εἰς ἣν εἰσῆλθεν ἐκεῖ. Cp. 15¹⁸, 35²⁶: Dt. 4²⁷.

Ex. 8²² ἐφ' ἧς οὐκ ἔσται ἐκεῖ. iv K. 1⁴ ἡ κλίνη ἐφ' ἧς ἀνέβης

ἐκεῖ. Dt. 9²⁸ ὅθεν ἐξήγαγες ἡμᾶς ἐκεῖθεν. Nb. 23¹³ ἐξ ὧν οὐκ

ᾤψη αὐτὸν ἐκεῖθεν. Dan. O' 9⁷ εἰς ᾧ διεσκόρπισας αὐτοὺς ἐκεῖ.

This idiom, which is thoroughly Hebrew, is to be explained on the same principle as in § 69. In the N.T. it is found only in Revelation—

Rev. 12⁶ ὅπου ἔχει ἐκεῖ τόπον, 12¹⁴ ὅπου τρέφεται ἐκεῖ, 17⁹ ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν (= ἐκεῖ).

88. πᾶς with οὐ and μή. a. The use of πᾶς with a negative particle, where in classical Greek οὐδεῖς or μηδεῖς would be employed, is a Hebraism, even though in certain cases the resulting expression may be paralleled from pure Greek usage.

The πᾶς may either precede or follow the negative (οὐ, μή, μηδέ, οὐ μὴ) without difference of meaning.

b. We will first take instances from the LXX where the πᾶς precedes the negative.

Ex. 12⁴³ πᾶς ἀλλογενὴς οὐκ ἔσται ἀπ' αὐτοῦ. Cp. 12⁴⁸: Ezek. 44⁹.

Dan. O' 5⁹ πᾶς ἄνθρωπος οὐ δύναται. Cp. Dan. O' 2¹⁰. Hbk.

2¹⁹ πᾶν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ. i Mac. 2²¹ πάντες . . . οὐκ

ἀσθενήσουσιν. Ex. 22²² πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε.

Jer. 17²² πᾶν ἔργον οὐ ποιήσετε. Cp. Ex. 12^{16, 20}: Nb. 28¹³: Jdg. 13¹⁴.

So in N.T. —

Rom. 10¹³ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχευθήσεται. *Cp.* Eph. 4²⁹, 5⁵. Rev. 18²² πᾶς τεχνίτης . . . οὐ μὴ εὗρεθῇ ἐν σοὶ ἔτι.
 ii Pet. 1³⁰ πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.
 i Jn. 2²¹ πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. *Cp.* i Jn. 3^{4, 10, 15}, 4³, 5¹⁸: Rev. 22³.

c. In the following passages of the LXX the πᾶς follows the negative —

Ps. 142³ οὐ δικαιωθείσεται ἐνώπιόν σου πᾶς ζῶν. *Eccl.* 1⁹ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον. *Ex.* 20¹⁰: *Dt.* 5¹⁴ οὐ ποιήσετε ἐν αὐτῇ πᾶν ἔργον. *Cp.* *Ex.* 20¹⁶. ii K. 15¹¹ οὐκ ἔγνωσαν πᾶν ῥῆμα. *Tob.* 12¹¹ οὐ μὴ κρύψω ἀφ' ὑμῶν πᾶν ῥῆμα. *Ps.* 33¹¹ οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. *Jdg.* 13⁴ μὴ φάγῃς πᾶν ἀκάθαρτον. *Tob.* 4¹ μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ.

So in N.T. —

Rom. 3³⁰ ἐξ ἔργων νόμου οὐ δικαιωθείσεται πᾶσα σὰρξ. *Cp.* *Gal.* 2¹⁶: *Mt.* 24²². *Lk.* 1³⁷ οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. *Acts* 10¹⁴ οὐδέποτε ἔφαγον πᾶν κοινόν. i *Cor.* 1³⁰ ὅπως μὴ καυχῇσθαι πᾶσα σὰρξ. *Rev.* 21²⁷ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν.

PREPOSITIONS, 89-98

89. Prominence of Prepositions. The prominence of prepositions in the LXX is partly a characteristic of later Greek generally and partly due to the careful following of the Hebrew. But while prepositions are employed to express relations for which in classical Greek cases would have been thought sufficient, there is at the same time a tendency to blur some of the nice distinctions between the uses of the same preposition with different cases.

90. εἰς. a. εἰς in classical Greek denotes motion or direction: in Biblical Greek it denotes equally rest or position, and may be translated by 'at' or 'in' as well as by 'to,' e.g. —

Gen. 37¹⁷ πορευθῶμεν εἰς Δωθάειμ . . . καὶ εὗρεν αὐτοὺς εἰς Δωθάειμ.
Josh. 7²² ἔδραμον εἰς τὴν σκηνήν . . . καὶ ταῦτα ἦν ἐνκεκρυμμένα εἰς τὴν σκηνήν. *Jdg.* 14¹ καὶ κατέβη Σαμψὼν εἰς Θαμνάθα, καὶ εἶδεν γυναῖκα εἰς Θαμνάθα.

For examples of the former meaning only we may take —

Gen. 42³⁸ ὁ δὲ μικρότερος . . . εἰς γῆν Χανάαν. Nb. 25³⁸ τὴν γῆν εἰς ἣν ὑμεῖς κατοικεῖτε. Judith 16³⁸ ἀπέθανεν εἰς Βαιτυλονά.

b. In the N.T. εἰς denoting rest or position is very common.

Mk. 2¹ εἰς οἶκον = at home. Cp. Lk. 9⁴¹: Mk. 10¹⁰. Mk. 13³ καθημένον ἐν τούτῳ εἰς τὸ ὄρος τῶν ἐλαιῶν. Jn. 1¹⁸ ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. Acts 21¹³ ἀποθαγεῖν εἰς Ἱερουσαλήμ.

Cp. also Eph. 3¹⁶: i Pet. 3²⁰, 5¹²: Mk. 1^{8, 39}, 13⁹: Lk. 4²⁸, 11⁷: Jn. 9⁷, 20⁷: Acts 7⁴, 8⁴⁰, 25⁴.

The obliteration of the distinction between rest and motion is one of the marks of declining Greek. In the modern language εἰς has usurped the functions both of ἐν and πρὸς.

c. The use of εἰς with the accusative after εἶναι and γενέσθαι as practically equivalent to the nominative may safely be regarded as a Hebraism.

d. i Chr. 11²¹ ἦν αὐτοῖς εἰς ἄρχοντα, 17⁷ εἶναι εἰς ἡγούμενον. iii K. 20² ἔσται μοι εἰς κῆπον λαχάνων. Cp. Gen. 48¹⁹: i Chr. 11⁶. i K. 17⁹ ἐσόμεθα ὑμῖν εἰς δούλους. Jer. 38³⁸ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. Cp. Jer. 38¹: Gen. 48¹⁹: ii K. 7¹⁴. Gen. 2⁷ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. Ex. 2¹⁰ ἐγενήθη αὐτῇ εἰς υἱόν. i K. 4⁹ γένεσθε εἰς ἄνδρας.

πρὸς in one passage takes the place of εἰς.

Sir. 46⁴ μία ἡμέρα ἐγενήθη πρὸς δύο.

e. In the New Testament this idiom occurs both in quotations from the Old and otherwise.

i Jn. 5⁸ καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Lk. 3⁵ ἔσται τὰ σκολιὰ εἰς εὐθείας (Is. 40⁴). ii Cor. 6¹⁸ ἔσεσθέ μοι εἰς υἱούς καὶ θυγατέρας (ii K. 7⁸: Is. 43⁶). Mt. 19⁵ ἔσονται οἱ δύο εἰς σάρκα μίαν (Gen. 2²⁴). Mt. 21⁴² ἐγενήθη εἰς κεφαλὴν γωνίας (Ps. 117²⁸). Lk. 13¹⁹ ἐγένετο εἰς δένδρον. Cp. Rev. 8¹¹. Jn. 16³⁰ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

The same usage is to be found also in the Apostolic Fathers —

Herm. Past. Sim. IX 13 § 5 ἔσονται εἰς ἓν πνεῦμα, εἰς ἓν σῶμα. i Clem. 11² εἰς κρίμα καὶ εἰς σημείωσιν . . . γίνονται. Ign. Eph. 11¹ ἵνα μὴ ἡμῖν εἰς κρίμα γένηται.

f. The employment of εἰς to express the object or destination of a thing might easily be paralleled from classical Greek, but its fre-

quent use in the LXX is due to its convenience as a translation of the corresponding Hebrew.

Gen. 34¹² καὶ δώσετε μοι τὴν παῖδα ταύτην εἰς γυναῖκα. Ps. 104¹⁷ εἰς δοῦλον ἐπράθη Ἰωσήφ. iii K. 19¹⁵ χρίσεις τὸν Ἀζαήλ εἰς βασιλέα.
Gen. 12² ποιήσω σε εἰς ἔθνος μέγα.

When the verb is active and transitive, as in all but the second of the above instances, εἰς might be dispensed with as far as Greek is concerned. When a verb of being is employed, this use runs into the preceding —

Gen. 1²⁹ ὑμῖν ἔσται εἰς βρώσιν, 1¹⁴ ἔστωσαν εἰς σημεῖα.

g. The use of εἰς with the accusative, where classical Greek would simply have employed a dative, is shown by the Papyri to have been a feature of the vernacular Greek of Alexandria.

Ex. 9²¹ ὃς δὲ μὴ προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα κυρίου κτλ.

So in N.T. —

i Cor. 16¹ τῆς λογίας τῆς εἰς τοὺς ἁγίους (*the collection for the saints*).

91. *iv. a.* Although ἐν was destined ultimately to disappear before εἰς, yet in Biblical Greek we find it in the plenitude of its power, as expressing innumerable relations, some of which seem to the classical student to be quite beyond its proper sphere. One principal use may be summed up under the title of “The ἐν of Accompanying Circumstances.” This includes the instrumental use, but goes far beyond it. Under this aspect ἐν invades the domain of μετά and σύν. In most cases it may be rendered by the English ‘with.’

Hos. 1⁷ σώσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν, καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ῥομφαίᾳ οὐδὲ ἐν πολέμῳ οὐδὲ ἐν ἵπποις οὐδὲ ἐν ἵππευσιν. Cp. i K. 17^{45, 47}; i Mac. 3¹². Ex. 6¹ ἐν γὰρ χειρὶ κραταίῃ κτλ. (But in Ex. 3¹⁹ we have ἐὰν μὴ μετὰ χειρὸς κραταιᾶς.) Cp. Ex. 3²⁰: Jdg. 15^{15, 16}. Jdg. 14¹⁸ εἰ μὴ ἡροτριάσατε ἐν τῇ δαμάλει μου. Cp. iii K. 19¹⁹. iv K. 18¹⁷ ἐν δυνάμει βαρείᾳ. In the parallel passage Is. 36² μετὰ δυνάμεως πολλῆς. i Mac. 4⁶ ὥφθη Ἰούδας . . . ἐν τρισχίλοις ἀνδράσιν.

So in N.T. —

i Cor. 4²¹ ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς; Cp. i K. 17⁴⁵: Ps. 2⁹. Eph. 6³ ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. ii Pet. 3¹⁶ ἐν ἀνθρώπῳ φωνῇ. Mt. 9³⁴ ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Cp. Mt. 12²⁴, 25¹⁶. Mt. 26⁵² ἐν μαχαίρᾳ ἀπολούνται.

b. The *ἐν* of accompanying circumstances is not wholly foreign to classical Greek, though the extended use made of it in Biblical diction is.

Eur. *Tro.* 817 ὦ χρυσέαις ἐν οἶνοχόαις ἄβρὰ βαίνων.

c. In another of its Biblical uses *ἐν* becomes indistinguishable from *εἰς*, as in —

Ex. 4²¹ πάντα τὰ τέρατα ἃ ἔδωκα ἐν ταῖς χερσίν σου. Jdg. 13¹ παρέδωκεν αὐτοὺς Κύριος ἐν χειρὶ Φυλιστιεῖμ. Cp. Jdg. 15^{12, 13}, 16^{23, 24}. Is. 37¹⁰ οὐ μὴ παραδοθῇ Ἱερουσαλὴμ ἐν χειρὶ βασιλέως, while the parallel passage in iv K. 19¹⁰ has εἰς χεῖρας βασιλέως. Tob. 5⁵ πορευθῆναι ἐν Ῥάγοις. Cp. Tob. 6⁶, 9².

So in N.T. —

ii Cor. 8¹⁶ χάρις δὲ τῷ Θεῷ τῷ δίδοντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου. Mt. 14³ ἔθετο ἐν φυλακῇ. Jn. 3³⁵ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Rev. 11¹¹ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς.

92. *ἀπό*. a. *ἀπό* in the LXX is often little more than a sign of the genitive, like our English 'of,' provided that the genitive be partitive.

Ex. 12⁴⁶ καὶ ὅστων οὐ συντρίψετε ἀπ' αὐτοῦ. Josh. 9⁸ οὐκ ἦν ῥῆμα ἀπὸ πάντων ὧν ἐνετείλατο Μωσῆς τῷ Ἰησοὶ ὃ οὐκ ἀνέγνω Ἰησοῦς. iii K. 18¹³ ἔκρυψα ἀπὸ τῶν προφητῶν Κυρίου ἑκατὸν ἄνδρας. Joel 2²⁸ ἔκχεω ἀπὸ τοῦ πνεύματός μου. ii Esd. 11² εἰς ἀπὸ ἀδελφῶν μου.

So in N.T. —

Lk. 6¹³ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα. Jn. 21¹⁰ ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

b. *ἀπό* = 'by reason of' is another unclassical use which occurs in the LXX.

Gen. 41³¹ καὶ οὐκ ἐπιγνωσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ. Ex. 2²³ καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων, 3⁷ καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν. Ps. 11⁶ ἀπὸ τῆς τλαιπωρίας τῶν πτωχῶν . . . ἀναστήσομαι. Sir. 20⁶ ἔστιν μισητὸς ἀπὸ πολλῆς λαλιᾶς. Nahum 1⁸ αἱ πέτραι διεθρύβησαν ἀπ' αὐτοῦ.

In this way *ἀπό* becomes = *ὑπό*, as in Dan. O' 1¹⁸.

So in N.T. —

Hb. 5⁷ εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας. Lk. 19³ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, 24⁴¹ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς. Cp. Acts 12¹⁴, 22¹¹. Jn. 21⁶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

Of ἀπό = ὑπό see instances in Lk. 9²², 17²⁵: Acts 20⁹.

c. The combination ἀπό . . . ἕως is a Hebraism. It may be rendered "from . . . unto," as in —

Dt. 8³⁸ ἀπὸ ἰχνους τῶν ποδῶν σου ἕως τῆς κορυφῆς σου,

or "both . . . and," as in —

Ex. 9²⁵ ἀπὸ ἀνθρώπου . . . ἕως κτήνους.

Sometimes καί precedes the ἕως —

Jdg. 15⁵ ἀπὸ . . . καὶ ἕως . . . καὶ ἕως both . . . and . . . and.
Cp. Sir. 40³: Jer. 27³.

93. μετὰ. μετὰ with genitive = 'in dealing with' is a Hebraism.

Jdg. 15³ ὅτι ποιῶ ἐγὼ μετ' αὐτῶν πονηρίαν.

So in N.T. —

Lk. 10³⁷ ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ: Acts 14²⁷. Cp. Herm. Past. Sim. v 1 § 1: i Clem. 61³.

94. ὑπέρ. a. The frequent use of ὑπέρ in the LXX to express comparison is due to the fact that the Hebrew language has no special form for the comparative degree. We therefore sometimes find the LXX representing the original by the positive with ὑπέρ.

Ruth 4¹⁵ ἡ ἐστὶν ἀγαθή σοι ὑπὲρ ἑπτὰ υἱούς. Cp. i K. 1⁸, 15²⁸: iii K. 20²: ii Chr. 21¹⁴. i K. 9² ὑψηλὸς ὑπὲρ πᾶσαν τὴν γῆν. i Chr. 4⁹ ἐνδοξος ὑπὲρ τοὺς ἀδελφοὺς αὐτοῦ. Sir. 24²⁰ ὑπὲρ μέλι γλυκύ. Ezk. 5¹ ῥομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως.

b. More often however the comparative is used, but the construction with ὑπέρ still retained.

Jdg. 15² ἀγαθωτέρα ὑπὲρ αὐτήν. Cp. Jdg. 11²⁸. Jdg. 18²⁸ δυνατώτεροι εἰσιν ὑπὲρ αὐτόν. Ruth 3¹² ἐγγίω ὑπὲρ ἐμέ. iii K. 19⁴ κρείσσων . . . ὑπὲρ τοὺς πατέρας. Cp. Sir. 30¹⁷. Hbk. 1⁸ ὀξύτεροι ὑπὲρ λύκους. Dan. O' 1²⁰ σοφωτέρους δεκαπλασίως ὑπὲρ τοὺς σοφιστάς.

c. *ὑπὲρ* is employed in the same way after verbs —

Ex. 1⁹ *ισχύει ὑπὲρ ἡμᾶς.* i K. 1⁵ *τὴν Ἄνναν ἡγάπα Ἐλκανὰ ὑπὲρ ταύτην.* Ps. 39¹³ *ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου.*
i Chr. 19¹² *ἐὰν κρατήσῃ ὑπὲρ ἐμέ Σύρος.* Jer. 5⁸ *ἐστερέωσαν . . . ὑπὲρ πέτραν,* 16¹² *ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοὺς πατέρας ὑμῶν.* Cr. 17²³. Jer. 26²³ *πληθύνει ὑπὲρ ἀκρίδα.* Dan. O' 3³² *ἡ κάμινος ἐξεκαύθη ὑπὲρ τὸ πρότερον ἐπταπλασίως.*

d. So in N.T. —

after a comparative —

Lk. 16⁸ *φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός.* Hb. 4¹³ *τομώτερος ὑπὲρ πάντων μάχαιραν.*

after a verb —

Gal. 1¹⁴ *προέκοπτον . . . ὑπὲρ πολλούς.* Mt. 10³⁷ *ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ.*
Cr. Herm. Past. Mdt. V 1 § 6 *ἡ μακροθυμία γλυκυτάτη ἐστὶν ὑπὲρ τὸ μέλι.* Mart. Polyc. 18 *δοκιμώτερα ὑπὲρ χρυσίον ὅσα αὐτοῦ.*

95. *ἐπὶ*. a. *ἐπὶ* with the accusative is used of rest as well as of motion.

Gen. 41¹⁷ *ἐστάναι ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ.* Ex. 10¹⁴ *καὶ ἀνήγαγεν αὐτὴν (τὴν ἀκρίδα) ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπανθεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα.* Jdg. 16²⁷ *ἐπὶ τὸ δῶμα = upon the roof.*

b. *ἐπὶ* is sometimes used to reinforce an accusative of duration of time.

Jdg. 14¹⁷ *καὶ ἐκλαυσεν πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας ὥς ἦν αὐτοῖς ὁ πότος.*

c. In Josh. 25¹⁰ we find *μέγαν ἐπὶ τοῦ ἰδεῖν* where in classical Greek we should have only *μέγαν ἰδεῖν*.

d. In the N.T. also *ἐπὶ* with the accusative is used of rest or position —

ii Cor. 3¹⁵ *κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.* Mk. 2¹⁴ *καθήμενον ἐπὶ τὸ τελώνιον.* Cr. Lk. 5²⁷. Mk. 4³⁸ *ἐπὶ τὸ προσκεφάλαιον καθεύδων.* Mt. 14²³ *περιπατῶν ἐπὶ τὴν θάλασσαν* (in Jn. 6¹⁹ *περιπατοῦντα ἐπὶ τῆς θαλάσσης*). Lk. 2²⁵ *πνεῦμα ἁγίων ἦν ἐπ' αὐτόν.* Cr. Lk. 2⁴⁰. Jn. 1³² *ἔμεινεν ἐπ' αὐτόν.*

96. *παρά*. a. *παρά* naturally lends itself to the expression of comparison, and is so used occasionally in the best Greek, e.g. Thuc. I 23

§ 4: Xen. *Mem.* I 4 § 14: Hdt. VII 103. It is therefore not surprising that it should have been employed by the translators in the same way as *ὑπέρ*.

Ex. 18¹¹ μέγας Κύριος παρὰ πάντας τοὺς θεούς. Cp. Ps. 134⁵: Dan. O' 11¹². Nb. 12⁸ καὶ ὁ ἄνθρωπος Μωσῆς πρὸς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους. Dan. O' 1¹⁰ ἀσθενή παρὰ τοὺς συντρεφόμενους ὑμῖν (Θ has σκυθρωπά παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῖν). Cp. O' 1¹³. Dan. Θ 7⁷ διάφορον περισσῶς παρὰ πάντα τὰ θήρια. i Esd. 4³⁸ ἰσχυροτέρα παρὰ πάντα. Dan. O' 11¹³ μείζονα παρὰ τὴν πρώτην (Θ has πολὺν ὑπὲρ τὸν πρότερον). Dt. 7⁷ ὑμεῖς γὰρ ἐστε ὀλιγοστοὶ παρὰ πάντα τὰ ἔθνη. Gen. 43³⁴ ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμὴν παρὰ τὰς μερίδας πάντων. Ps. 8⁶ ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους.

b. In the N.T. *παρά* after a comparative is abundant in Hebrews — 1⁴, 3⁸, 9²⁸, 11⁴, 12²⁴.

We find it after a positive and after a comparative in Luke —

Lk. 13² ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους, 3¹⁸ μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πρᾶσσετε,

and after verbs in —

Rom. 14⁵ ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν. Hb. 1⁹ ἐχρίσέ σε ὁ Θεός . . . παρὰ τοὺς μετόχους σου.

c. In the Apostolic Fathers cp. —

Herm. *Past. Vis.* III 12 § 1 ἱλαρωτέρων παρὰ τὸ πρότερον, *Sim.* IX 18 § 2 πλείονα . . . παρά. Barn. *Ep.* 4⁵ (in a quotation from Daniel which is neither O' nor Θ) χαλεπώτερον παρὰ πάντα τὰ θήρια.

97. New Forms of Preposition. a. Besides the more liberal use made of the prepositions already current in classical Greek, we meet also in the LXX with new forms of preposition.

b. *ἀπάνωθεν* occurs in Swete's text in Jdg. 16²⁰: ii K. 11^{20, 24}, 20²¹: iii K. 1²⁸: iv K. 2⁸. It not unnaturally gets confused in some places with the classical *ἐπάνωθεν*, which is very common in the LXX, having been found a convenient rendering of certain compound prepositions in the Hebrew.

c. *ὑποκάτωθεν*, which is only used as an adverb in classical Greek, assumes in the LXX the function of a preposition, e.g. —

Dt. 9¹⁴ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ.

The corresponding form *ὑπεράνωθεν* occurs in the LXX only twice, once as an adverb in Ps. 77²⁸ and once as a preposition in—

Ezk. 1²⁸ *ὑπεράνωθεν τοῦ στερεώματος*.

d. *ἐναντι*, *ἀπέναντι*, and *κατέναντι* are prepositions unknown to classical authors, though *ὑπέναντι* is to be found in Polybius.

ἐναντι in many passages of the LXX has been replaced in Swete's text by *ἐναντίον*, but there are still numerous instances of it left, e.g. Ex. 28^{12, 23, 34}, 29^{10, 23, 24, 25, 28, 42}. In N.T. it occurs in Lk. 1³, Acts 8²¹.

ἀπέναντι is also common, e.g. Gen. 3²⁴, 21²⁶, 23¹⁹, 25⁹, 49³⁰. In the N.T. it occurs in the sense of 'contrary to' in Acts 17¹.

κατέναντι is specially frequent in the book of Sirach.

e. *ἐνώπιον* is another preposition unknown to classical authors, but extremely common in Biblical Greek, as being an apt equivalent for certain Hebrew forms of expression. Deissmann gives instances of its adverbial use in the Papyri, so that we need not suppose it to have been invented by the translators of the O.T. In the N.T. it occurs frequently in Luke-Acts, Paul, and Revelation, but is not used in Matthew or Mark.

κατενώπιον occurs in the LXX in Lvt. 4¹⁷: Josh. 1⁵, 3⁷, 21⁴⁴, 23⁹: Esther 5¹: Dan. 9⁵². In N.T. in Eph. 1⁴: Col. 1²²: Jude²⁴.

f. *ὀπίσω* as a preposition is unclassical, but extremely common in the LXX.

In the N.T. it occurs in i Tim. 5¹⁵: Acts 5³⁷, 20³⁰: Mt. 4¹⁹, 10²⁸, 16²⁴: Lk. 14²⁷: Jn. 12¹⁹: Rev. 13³.

g. *κατόπισθε(ν)* is construed with a genitive in Hom. *Od.* XII 148, but its classical use is almost wholly adverbial, whereas in the LXX, in which it occurs twenty-four times in all, it is mainly prepositional.

In ii Chr. 34³⁸ we have *ἀπὸ ὀπισθεν Κυρίου*. Cp. Eccl. 1¹⁰ *ἀπὸ ἐμπροσθεν ἡμῶν*.

h. *κυκλόθεν* occurs in the LXX as a preposition in iii K. 18³²: Sir. 50¹³ A: Jer. 17²⁸, 31¹⁷: i Mac. 14¹⁷.

In N.T. only in Rev. 4³, 5¹¹ *κυκλόθεν τοῦ θρόνου*.

κύκλω is sometimes used in the same way, as in iii K. 18³²: Sir. 23¹³: Is. 6²: Jer. 39⁴⁴.

Cp. Strabo XVII 6, p. 792 *τὰ δὲ κύκλω τῆς κώμης*.

i. Other prepositions that may be briefly noticed are *ἐχόμενα* *πέτρας* Ps. 140⁶, *ἑσώτερον τῆς κολυμβήθρας* Is. 22¹¹.

In Sir. 29²⁵ we have the combination *καὶ πρὸς ἐπὶ τούτοις*.

98. Prepositions after Verbs. The great use made of prepositions after verbs is one of the main characteristics of Biblical Greek. It

is partly a feature of later Greek generally, but to a still greater extent it is due to the influence of the Hebrew. In the following list of instances perhaps the last only is irreproachable as Greek:—

ἀδυνατεῖν ἀπό Dt. 17⁸.

ἀθετεῖν ἐν iv K. 1¹, 3^{5, 7}, 18⁷, 24^{1, 20}: ii Chr. 10¹⁹.

αἰρετίζειν ἐν i Chr. 29¹: ii Chr. 29¹¹.

βδελύσσεσθαι ἀπό Ex. 1¹².

βοᾶν ἐν iii K. 18²⁴.

ἐκδικεῖν ἐκ Dt. 18¹⁹.

ἐκλέγειν ἐν i Chr. 28⁵.

ἐλπίζειν ἐπί with accusative Ps. 4⁶, 5¹², 9¹¹, 40¹⁰.

ἐλπίζειν ἐπί with dative Ps. 7¹.

ἐνεδρεύειν ἐπί Jdg. 16².

ἐντρέπεσθαι ἀπό ii Chr. 36¹²: i Esd. 1⁴⁵.

ἐπικαλεῖσθαι ἐν iii K. 18^{25, 26}.

ἐσθίειν ἀπό Lvt. 22⁸: Jdg. 13¹⁶.

εὐδοκεῖν ἐν Ps. 146¹⁰.

θάλειν ἐν i K. 18²²: i Chr. 28⁴: Ps. 146¹⁰.

θεωρεῖν ἐν Jdg. 16²⁷.

καταφρονεῖν ἐπί Tobit 4¹⁸.

λογίζεσθαι εἰς i K. 1¹⁸.

μυκτηρίζειν ἐν i Esd. 1⁵¹.

πατάσσειν ἐν ii. Chr. 28^{5, 17}.

ποιεῖν ἔλεος ἐν Josh. 2¹².

ποιεῖν ἔλεος μετά Jdg. 8³⁵.

πολεμεῖν ἐν i K. 28¹⁵.

προσέχειν εἰς Ex. 9²¹.

προσοχίζειν ἀπό Nb. 22⁸.

συνιέναι εἰς Ps. 27⁵.

ὑπερφανεύεσθαι ἀπό Tobit 4¹⁴.

φείδεσθαι ἐπί Dt. 7¹⁶.

φοβεῖσθαι ἀπό Dt. 1²⁹, 7²⁹: Josh. 11⁶: iv K. 1¹⁵: Ps. 3⁷.

φυλάσσεσθαι ἀπό Jdg. 13¹⁴. Cp. Xen. *Cyrop.* II 3 § 9, *Hell.* VII 2 § 10.

CONJUNCTIONS, 99–111

99. εἰ with the Subjunctive. *a.* In Homer εἰ, or its equivalent αἰ, is common with the subjunctive, especially when accompanied by κε(ν), e.g. *Il.* I 80, IV 249, VII 375, VIII 282, XI 791, XV 403, XVI 861, XVIII 601: *Od.* IV 35, V 471, 472, XVI 98, XXII 7.

In classical authors instances of *ei* with the subjunctive (with-
out *άν*) are rare rather than absent. Some of them may have been
improved out of existence, owing to a desire for uniformity.

Plato *Laws* 761 C *ei τί που ἄλλος . . . ἀναιμένον ῆ*. Xen. *Anab.*
III 2 § 22 *οἱ πόταμοι, ei καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι*. Soph.
Ant. 710 *καὶ τις ῆ σοφός*. See GMT. 454.

b. In Hellenistic Greek the use of *ei* with the subjunctive becomes
common, e.g. —

Arist. *E.E.* II 1 § 17 *ei ῆ ἄνθρωπος*, 8 § 9 *ei τις προσθή*, 18 *ei γὰρ*
. . . *ἀποκτείνῃ*, 10 § 21 *ei πολεμῶσιν*. Philo II 19, *De Abr.*
§ 25 *ei ἔμμοσθος ῆ*. Jos. *B.J.* I 31 § 1 *ei . . . ἀσθενήσῃ*, *Ant.*
I 2 § 3 *ei καὶ συμβῇ*.

We should therefore antecedently expect to find this construction
in the LXX, and yet it is seldom found. It occurs in Jdg. 11⁹,
where an indicative and subjunctive are both made dependent on *ei*
— *ei ἐπιστρέφετέ με ὑμεῖς παρατάξασθαι ἐν υἱοῖς Ἀμμὼν καὶ παραδῶ Κύριος*
αὐτοὺς ἐνώπιον ἐμοῦ. In Dt. 8⁸ Swete's text has *παιδεύσαι* in place of
παιδεύσῃ. In i K. 14³⁷ *ei καταβῶ ὀπίσω τῶν ἀλλοφύλων* is so punctuated
as to become an instance of *ei* interrogative (§ 100). In Sirach 22²⁸
ei κακά μοι συμβῇ, the συμβῇ has given place to συμβήσεται.

In the N.T. there are a few instances of *ei* with the subjunctive —

Rom. 11¹⁴ *ei πως παραζηλώσω*. Phil. 3¹¹ *ei πως καταντήσω εἰς τὴν*
ἐξάνστασιν, 3¹² *ei καὶ καταλάβω*.

100. *ei* Interrogative. a. In classical Greek *ei* is often used in
indirect questions, e.g. —

Thuc. I 5 § 2 *ἐρωτῶντες ei λησταί εἰσιν*. Plat. *Apol.* 21 D *ἤρετο*
γὰρ δή, ei τις ἐμοῦ εἴη σοφώτερος. Xen. *Anab.* I 10 § 5 *ἐβου-*
λεύετο . . . ei πέμποιέν τινες ῆ πάντες ἴοιεν.

b. In Biblical Greek *ei* has become a direct interrogative particle.
This transition seems so natural as to make us doubt the statement
of Jannaris (*Hist. Gk. Gr.* § 2055) that *ei* is in all these cases 'noth-
ing but an itacistic misspelling for the colloquial ῆ.' In

Gen. 43⁷ *λέγων Eι ἐτι ὁ πατήρ ὑμῶν ζῇ; ei ἔστιν ὑμῖν ἀδελφός; . . .*
μὴ ῆδεμεν ei ἐρεῖ ἡμῖν κτλ.

we have first the direct and then the indirect use of *ei* as an inter-
rogative particle. For other instances of the former take —

i K. 15³² *καὶ εἶπεν Ἀγά Eι οὕτως πικρὸς ὁ θάνατος; ii K. 20¹⁷ καὶ*
εἶπεν ῆ γυνὴ Eι σὺ εἰ Ἰωάβ; iii K. 20²⁰ καὶ εἶπεν Ἀχαάβ πρὸς

Ἡλειού Εἰ εὐρηκάς με, ὃ ἐχθρός μου; Cp. also Gen. 17¹⁷, 39⁸, 43²⁷: Ex. 2¹⁴: Jdg. 13¹¹: i K. 9¹¹, 10^{22, 24}, 14^{27, 42}, 15²²: iii K. 13¹⁴, 18¹⁷: iv K. 1⁸: Tob. 5⁵: Jonah 4^{4, 9}: Joel 1²: Dan. 6³⁰.

c. The interrogative εἰ is sometimes followed by the deliberative conjunctive, e.g. —

Jdg. 20²⁸ Εἰ προσθῶμεν ἔτι ἐξελεῖν; ii K. 2¹ Εἰ ἀναβῶ εἰς μίαν τῶν πόλεων Ἰούδα; i Chr. 14¹⁰ Εἰ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους;

d. In the N.T. εἰ interrogative is of common occurrence —

Mk. 8²⁸ ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; Cp. Mk. 10², where the question may be either direct or indirect. Mt. 12¹⁰ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεῖν; Cp. Mt. 19⁸. Lk. 13²⁸ Κύριε, εἰ δόλγοι οἱ σωζόμενοι; Cp. Lk. 22⁴⁰. Acts 1⁶ Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ κτλ. Cp. Acts 7¹, 19², 21²⁷, 22²⁸, 23⁹.

101. εἰ in Oaths. a. εἰ is often found in the LXX after an oath in a sense practically equivalent to a negative, e.g. —

Ps. 94¹¹ ὡς ὥμοσα ἐν τῇ ὀργῇ μου Εἰ ἐλεύσονται εἰς τὴν κατάπονσίν μου.

This use of εἰ is a sheer Hebraism. The negative force imported into εἰ is due to a suppression of the apodosis, which the reader may supply as his own sense of reverence suggests. Other instances will be found in Gen. 14²⁸: Nb. 32^{10, 11}: Dt. 1^{34, 35}: i K. 3¹⁴, 14⁴⁵, 17⁵⁵, 19⁴, 28¹⁰: ii K. 19³⁸: iii K. 1³², 2⁸, 17^{1, 12}, 18¹⁰: iv K. 2²: Ps. 131²⁻⁴: Jer. 45¹⁶.

b. When an affirmative asseveration is conveyed by the oath, it is introduced by ὅτι, not by εἰ, as in —

i K. 29⁶ ζῇ Κύριος, ὅτι εὐθὺς σὺ καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου.
iii K. 18¹⁵ ζῇ Κύριος . . . ὅτι σήμερον ὀφθήσομαι σοι,

or else is devoid of a conjunction, as in —

i K. 1²⁸ ζῇ ἡ ψυχὴ σου, ἐγὼ ἡ γυνὴ κτλ. Jdg. 8¹⁹ ζῇ Κύριος, εἰ ἐζωγονήκατε αὐτούς, οὐκ ἂν ἀπέκτεινα ὑμᾶς.

c. In iv K. 3¹⁴ ὅτι εἰ μὴ is merely a strengthened form of εἰ μὴ, so that the ἦ by which it is followed in Swete's text, instead of εἰ, seems to destroy the sense.

d. In the N.T. we have the jurative use of εἰ in —

Mk. 8¹² ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

Also in Hb. 3¹¹, 4³ in quotations from Ps. 94¹¹.

102. εἰ μή in Oaths. As *εἰ* assumes a negative force in oaths and asseverations, so on the same principle *εἰ μή* becomes positive. Instances are —

Nb. 14³⁵ ἐγὼ Κύριος ἐλάλησα, εἰ μή οὕτως ποιήσω (= I will do so).

Is. 45²³ κατ' ἐμαντοῦ ὁμνῶ, εἰ μή ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη (= righteousness shall go forth from my mouth).

In iii K. 21²³ εἰ δὲ πολεμήσομεν αὐτοὺς κατ' εὐθύ, εἰ μή κραταιώσομεν ὑπὲρ αὐτοὺς the oath itself is suppressed as well as the apodosis.

103. εἰ μὴν. *εἰ μὴν* as a formula of asseveration has been supposed to be a blend between the Hebraistic *εἰ μή* (§ 102) and the Greek ἢ *μὴν*. It is however not confined to Biblical Greek, but occurs also on the Papyri. We treat it under the head of Conjunctions because of the lack of accent. It would perhaps be more correct to write it *εἰ μὴν* and regard it as an Interjection. The following are all the passages in which it occurs in the LXX —

Gen. 22¹⁷ εἰ μὴν εὐλογῶν εὐλογήσω σε, 42¹⁵ νῆ τὴν ὑγίαν Φαραώ, εἰ μὴν κατὰσκοποί ἐστε. Nb. 14^{23, 28}: Jdg. 15⁷: Job 1¹¹, 2⁸, 27⁸: Judith 1¹²: Baruch 2²⁰: Ezk. 33²⁷, 34⁸, 36⁵, 38¹⁹.

In ii K. 19³⁸ what we have is *εἰ* interrogative (§ 100) followed by *μὴν*.

In the N.T. *εἰ μὴν* occurs only in Hb. 6¹⁴ in a quotation from Gen. 22¹⁷.

104. εἰάν, etc., with the Indicative. *a.* As in Hellenistic Greek *εἰ* may take the subjunctive, so on the other hand *εἰάν, ὅταν* and the like are found with the indicative.

Instances of *εἰάν* with the indicative in the LXX are —

Gen. 44³⁰ εἰάν εἰσπορεύομαι. Jdg. 6⁸ εἰάν ἔσπειραν. iii K. 21²³ εἰάν δὲ πολεμήσομεν αὐτοὺς κατ' εὐθύ. Job 22³ εἰάν σὺ ᾔσθα.

So in N.T. —

i Jn. 5¹⁵ εἰάν οἶδαμεν. Acts 7¹ τὸ ἔθνος, φ εἰάν δουλεύουσιν. Cp. Herm. Past. Vis. III 12 § 3 εἰάν . . . ἐξηγέετε, I 3 § 2 εἰάν . . . μετανοήσουσιν.

b. Instances of *ὅταν* with the indicative in the LXX are —

Gen. 38⁹ ὅταν εἰσῆρχετο. Ex. 17¹¹ ὅταν ἐπῆρεν Μωσῆς τὰς χεῖρας. Nb. 11⁹ καὶ ὅταν κατέβη ἡ δρόσος, 21⁹ ὅταν ἔδακνεν ὄφεις ἀνθρώπων. i K. 17²⁴ ὅταν ᾔρχετο ὁ λέων καὶ ἡ ἄρκος. Ps. 119⁷ ὅταν ἐλάλουν αὐτοῖς.

c. So in N.T. —

Mk. 3¹¹ καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν θεωρεῖ, προσέπιπεν αὐτῷ, 11¹⁹ ὅταν ὀψὲ ἐγένετο. Rev. 8¹ ὅταν ἤνοιξε.

Cp. Barn. Ep. 4¹⁴ ὅταν βλέπετε, 15⁵ ὅταν . . . καταργήσῃ. Ign. Eph. 8¹ ὅταν γὰρ μηδεμία ἔρις ἐνήρεισται ἐν ὑμῖν. Herm. Past. Sim. IX 1 § 6 ὅταν ὁ ἥλιος ἐπικεκαύκει, ξηραὶ ἐγένοντο, 4 § 5 ὅταν . . . ἐτίθῃσαν. Cp. 17 § 3. 6 § 4 ὅταν ἐπάτασεν.

d. Under the same head come the following —

Ex. 33⁸, 34³⁴ ἡνίκα δ' ἂν εἰσεπορεύετο Μωσῆς, 40³⁰ ἡνίκα δ' ἂν ἀνέβῃ ἀπὸ τῆς σκηνῆς ἢ νεφέλῃ. Tobit 7¹¹ ὁπότε ἐὰν εἰσεπορεύοντο. Cp. Barn. Ep. 12³ ὁπότεν καθεῖλεν.

105. ἴαν after a Relative. a. *ἴαν* for *ἄν* after a relative seems to occur occasionally in Mss. of Attic authors, especially of Xenophon, but to have been expunged by editors. It is proved by the Papyri to have been in common use in Egypt during the first two centuries B.C. Biblical Greek is so full of this usage that it is superfluous to collect examples. Besides the simple relative in its various cases we have —

ὅσα *ἴαν* Gen. 44¹: Ex. 13¹².

οὗ *ἴαν* Ex. 20²⁴.

ὅθεν *ἴαν* Ex. 5¹¹.

ἡνίκα *ἴαν* Gen. 24⁴¹: Ex. 13⁵.

καθὼς *ἴαν* Sir. 14¹¹: Dan. O' 1¹³.

As a rule the subjunctive follows, but not always.

Gen. 2¹⁹ πᾶν ὃ ἐὰν ἐκάλεσεν.

b. The use of *ἄν* in such cases is not quite excluded, e.g. Ex. 12^{15, 19}: Nb. 22³⁰.

c. In the N.T. also it is easier to find *ἴαν* in this connexion than *ἄν*, e.g. —

ὅς *ἴαν* Mt. 5¹⁹, 10^{14, 42}: Lk. 17²³.

ὃ *ἴαν* Mt. 11²⁷: Lk. 10²³.

οὗς *ἴαν* i Cor. 16³.

ὃ *ἴαν* i Cor. 6¹⁸: Gal. 6⁷: Col. 3²³: Eph. 6⁸: Jn. 15⁷: i Jn. 3²³: iii Jn. ⁵.

καθὼς *ἴαν* ii Cor. 8¹³.

ὅπου *ἴαν* Mt. 8¹⁹.

ὃ *τι ἴαν* i Jn. 3¹⁹.

For instances of *ἄν* take i Jn. 3¹⁷: Mt. 10¹¹: Lk. 10^{5, 8, 10, 35}.

d. In the Apostolic Fathers also we find the same use of *ἐάν* after relatives —

Barn. *Ep.* 7¹¹ ὃς ἐὰν θέλῃ, 11⁸ πᾶν ῥῆμα ὃ ἐὰν ἐξελεύσεται. Herm.
Past. Vis. III 2 § 1 ὃς ἐὰν πάθῃ, *Sim.* VII 7 ὅσοι [ἐὰν] ἐν ταῖς
 ἐντολαῖς μου ταύταις πορευθῶσιν, IX 2 § 7 ὅσα ἐάν σοι δείξω.

106. *ἵνα* with the Indicative. a. In the vast majority of places in which *ἵνα* occurs in the LXX it governs the subjunctive. The optative, as we have seen, has practically vanished from dependent clauses. But there are a few passages in Swete's text, and perhaps Ms. authority for more, in which *ἵνα* after a primary tense or the imperative mood takes a future indicative.

Gen. 16² εἰσελθε . . . ἵνα τεκνοποιήσεις. iii K. 2⁸ φυλάξεις . . .
 ἵνα ποιήσεις. Sus. O' 2⁸ ἐνεδρεύοντες ἵνα θανατώσουσιν αὐτήν.
 Dan. O' 3³⁶ ἐγὼ κρίνω ἵνα πᾶν ἔθνος . . . διαμελισθῇσεται.

b. The 1st person singular of the 1st aorist subjunctive may possibly have served as a stepping-stone to this use. Take for instance —

ii K. 19²² ἀπόστηθι . . . ἵνα μὴ πατάξω σε.

This might easily lead by false analogy to —

ἀπελεύσομαι, ἵνα μὴ πατάξεις με.

This theory however fails to account for the following —

i Esd. 4⁸⁰ ἵνα ἀφίουνσι. Tob. 14⁹ σὺ δὲ τήρησον τὸν νόμον . . . ἵνα
 σοι καλῶς ᾔν.

The last can only be regarded as a monstrosity.

c. In the N.T. *ἵνα* with the future indicative occurs occasionally and is common in Revelation —

i Cor. 9¹⁸ ἵνα . . . θήσω. Gal. 2⁴ ἵνα ἡμᾶς καταδουλώσουσιν.
 i Pet. 3¹ ἵνα . . . κερδηθήσονται. Rev. 3⁹, 6⁴, 8³, 9²⁰, 14¹³, 22²⁴
 ἵνα ἔσται . . . καὶ . . . εἰσελθωσιν.

The last instance shows that even in the debased Greek of this book the subjunctive still claimed its rights on occasions.

d. There are two apparent instances in St. Paul's writings of *ἵνα* with a present indicative —

i Cor. 4⁶ ἵνα μὴ . . . φυσιοῦσθε. Gal. 1¹⁷ ἵνα αὐτοὺς ζηλοῦτε.

With regard to these Winer came to the conclusion that '*ἵνα* with the indicative present is to be regarded as an impropriety of later

Greek.' Perhaps however in these cases it is the accident, not the syntax, that is astray, *φυνσιούσθε* and *ζηλούτε* being meant for the subjunctive. Winer closes his discussion of the subject by saying, 'It is worthy of remark, however the case may be, that in both instances the verb ends in *ω*.' Here the true explanation seems to lie. The hypothesis of an irregular contraction is not in itself a violent one, and it is confirmed by a passage of the LXX —

Ex. 1¹⁶ *ὅταν μαυῖσθε τὰς Ἐβραίας καὶ ὥσιν πρὸς τῷ τίκτειν.*

107. Ellipse before *ὅτι*. By the suppression of an imperative of a verb of knowing *ὅτι* acquires the sense of 'know that.'

Ex. 3¹³ *λέγων Ὅτι ἔσομαι μετὰ σοῦ.* Jdg. 15⁷ *εἶπεν . . . Σαμφὼν*
. . . ὅτι εἰ μὴν ἐκδικήσω ἐν ὑμῖν. iii K. 19² *εἶπεν . . . ὅτι ταύ-*
την τὴν ὥραν κτλ.

This usage originates in the Hebrew, but has a parallel in Greek in the similar ellipse before *ὥς*, which is common in Euripides, e.g. *Med.* 609: *Alc.* 1094: *Phœn.* 720, 1664: *Ion* 935, 1404: *Hel.* 126, 831: *Hec.* 346, 400. *Cp.* *Soph. Aj.* 39.

108. ἀλλ' ἢ. *a.* The combination of particles ἀλλ' ἢ occurs in Swete's text 114 times at least. In most of these passages ἀλλ' ἢ is simply a strengthened form of ἀλλά. If it differs at all from it, it is in the same way as 'but only' in English differs from the simple 'but.' In the remainder of the 114 passages ἀλλ' ἢ has the same force as the English 'but' in the sense of 'except' after a negative expressed or implied. It is thus an equivalent for the classical *εἰ μὴ*. But even this latter meaning can be borne by the simple ἀλλά, if we may trust the reading of —

Gen. 21²⁶ *οὐδὲ ἐγὼ ἤκουσα ἀλλὰ σήμερον.*

b. The idea has been entertained that ἀλλ' ἢ is not for ἀλλὰ ἢ, as the accentuation assumes, but for ἄλλο ἢ. This view would suit very well with such passages as Gen. 28¹⁷, 47¹⁸: Dt. 10¹²: ii K. 12⁸: Sir. 22¹⁴, where it happens that a neuter singular precedes, but it seems to have nothing else to recommend it.

Where ἀλλ' ἢ follows ἄλλος or ἕτερος, as in iv K. 5¹⁷: Dan. 3²⁸, 2¹¹: i Mac. 10²⁸, the ἀλλά would be superfluous in classical Greek, so that in these cases it might be thought that the ἢ was strengthened by the ἀλλά, and not *vice versa*: but if we accept the use in Gen. 21²⁶, it follows that even here it is the ἀλλά which is strengthened.

c. In contrast with the abundance of instances in the O.T. and in

Hellenistic Greek generally, *e.g.* in Aristotle, it is strange how rare this combination is in the N.T. In the Revisers' text it occurs only twice—

Lk. 12⁵¹ οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός. ii Cor. 1¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἡ ἀναγινώσκειτε.

109. *ὅτι ἀλλ' ἢ*. This combination of particles occurs in the following passages of the LXX—Jdg. 15¹⁸: i K. 2³⁰, 21⁴, 21⁶, 30¹⁷, 30²²: ii K. 13²⁸, 21²: iii K. 18¹⁸: iv K. 4², 5¹⁵, 10²⁸, 14⁶, 17^{25, 28}, 23²³: ii Chr. 2⁶.

An examination of these instances will show that they all fall under the same two heads as *ἀλλ' ἢ*. In the bulk of them *ὅτι ἀλλ' ἢ* is simply a strongly adversative particle (= but); in the remainder it is like our 'but' = 'except' after a negative expressed or implied. The reader will observe that the range of literature, within which this combination of particles is found, is very limited, being almost confined to the four books of Kingdoms. It looks therefore as if we had here a mere device of translation, not any recognised usage of later Greek. In all but the first two instances the underlying Hebrew is the same, consisting of two particles; in the first two there is only the particle corresponding to *ὅτι*, and these passages seem really to fall under § 107.

There is one place in which we find this combination of particles still more complicated by the use of *διότι* in place of *ὅτι*.

iii K. 22¹⁸ Οὐκ εἶπα πρὸς σέ Οὐ προφητεύει οὗτός μοι καλά, διότι ἀλλ' ἢ κακά;

110. *ὅτι εἰ μὴ*. This combination occurs in the following passages—

ii K. 2²⁷ Ζῆ Κύριος, ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ πρωΐθεν ἀνέβη ὁ λαός. iii K. 17¹ Ζῆ Κύριος . . . εἰ ἔσται . . . ὑετός· ὅτι εἰ μὴ διὰ στόματος λόγου μου. iv K. 3¹⁴ Ζῆ Κύριος . . . ὅτι εἰ μὴ πρόσωπον Ἰωσαφάθ . . . ἐγὼ λαμβάνω, εἰ (Α) ἐπέβλεψα πρὸς σέ.

In the first of the above passages 'unless,' in the second 'except,' in the third 'only that' seem to give the exact shade of meaning. In all of them the *ὅτι* might be dispensed with, and owes its presence to the Hebrew.

111. *ἀλλ' ἢ ὅτι*. There are four passages in which this combination occurs—

Nb. 13²⁸ ἀλλ' ἢ ὅτι θρασὺ τὸ ἔθνος. i K. 10¹⁹ Οὐχί, ἀλλ' ἢ ὅτι βασιλεία στήσεις ἐφ' ἡμῶν, 12¹² Οὐχί, ἀλλ' ἢ ὅτι βασιλεὺς βασιλεύσει ἐφ' ἡμῶν. ii K. 19²⁸ ὅτι οὐκ ἦν πᾶς ὁ οἶκος τοῦ πατρὸς μου ἀλλ' ἢ ὅτι ἄνδρες θανάτου.

No one meaning suits all the above passages. In the first of them the Hebrew which corresponds to $\delta\lambda\lambda' \eta \delta\tau\iota$ is rendered in the R.V. 'howbeit.' In the next two $\delta\lambda\lambda' \eta \delta\tau\iota$ might just as well have been $\delta\tau\iota \delta\lambda\lambda' \eta$ (= Lat. *sed*), as in Jdg. 15³ (§ 109). In the fourth also $\delta\tau\iota \delta\lambda\lambda' \eta$ might have been used in the sense of 'but' in 'nothing but,' etc., as in i K. 21⁴, 30¹⁷: iv K. 4², 5¹⁵: ii Chr. 2⁶.

112. λέγων, etc., for the Hebrew Gerund. *a.* A special cause of irregularity in LXX Greek is the treatment of the Hebrew gerund of the verb 'to say' (= Lat. *dicendo*), which is constantly used to introduce speeches. As the Greek language has no gerund, this is rendered in the LXX by a participle. But the form being fixed in the Hebrew, the tendency is to keep it so in the Greek also. Hence it is quite the exception to find the participle agreeing with its subject, as in —

i K. 19³ ἀπήγγειλεν . . . λέγων, 19¹¹ ἀπήγγειλε . . . λέγουσα.

b. If the subject is neuter or feminine, the participle may still be masculine —

Gen. 15¹: i K. 15¹⁰ ἐγενήθη ῥῆμα Κυρίου . . . λέγων. iv K. 18³⁶
ὅτι ἐντολὴ τοῦ βασιλέως λέγων.

Also, if the sentence is impersonal —

iii K. 20⁹ ἐγράφτο . . . λέγων. ii Chr. 21¹² ἦλθεν . . . ἐν γραφῇ
. . . λέγων. Jonah 3¹ ἐρρέθη . . . λέγων.

c. But the participle may even refer to another subject, as —

iv K. 19⁹ ἤκουσεν . . . λέγων = he heard say.

d. It is rare for the Greek to fare so well as in —

Dt. 13¹² εἰς δὲ ἀκούσης . . . λεγόντων.

And here the genitive is probably not governed by ἀκούειν, but used absolutely. *Cp.* —

i K. 24² ἀπηγγέλη αὐτῷ λεγόντων.

e. A very common case is to have the verb in the passive, either impersonally or personally, and the participle in the nominative plural masculine, thus —

ἀπηγγέλη . . . λέγοντες Gen. 38²⁴, 48²: Josh. 2², 10¹⁷: i K. 14³³,
15¹², 19¹², 23¹.

ἀνηγγέλη . . . λέγοντες Jdg. 16²: Gen. 22²⁰.

διεβोधῆ ἡ φωνὴ . . . λέγοντες Gen. 45¹⁶.

εὐλογηθήσεται Ἰσραὴλ λέγοντες Gen. 48²⁰.

An adjacent case is —

Ezk. 12²² Τίς ἡ παραβολὴ ὑμῖν . . . λέγοντες ;

f. When the verb is active and finite, the construction presents itself as good Greek, as in —

iii K. 12¹⁰ ἐλάλησαν . . . λέγοντες,

but this is little better than an accident, for what immediately follows is —

Τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσασι πρὸς σέ λέγοντες κτλ.

In Dt. 18¹⁶ we have even ἡγήσω . . . λέγοντες.

g. Where the principal verb is not one of saying, the divorce between it and the participle is complete, both in sense and grammar —

Ex. 5¹⁴ ἐμαστιγώθησαν . . . λέγοντες, 5¹⁹ ἐώρων . . . λέγοντες,

where the ‘being beaten’ and the ‘seeing’ are predicated of one set of persons and the ‘saying’ of another. Cp. the complex case in i Mac. 13^{17, 18}.

h. In the N.T. this Hebraism occurs only once —

Rev. 11¹⁵ φωναὶ . . . λέγοντες.

113. Idiomatic Use of προστιθέναι. a. Another very common Hebraism is the use of προστιθέναι with the infinitive of another verb in the sense of doing a thing more or again, e.g. —

Gen. 37⁸ προσέθεντο ἔτι μισεῖν = they hated still more. Cp. Gen. 4^{2, 12}, 8²¹, 44²⁸. Ex. 8²⁹ μὴ προσθήῃς ἔτι . . . ἐξαπατήσαι. Cp. Ex. 9²⁸, 10²⁸, 14¹³. Nb. 22^{15, 19, 25}; Dt. 3²⁶, 5²⁸; Josh. 7¹²; Jdg. 8²⁸, 10⁶, 13^{1, 21}; i Mac. 9¹.

b. Sometimes τοῦ precedes the infinitive, as —

Ex. 9³⁴ προσέθετο τοῦ ἀμαρτάνειν. Josh. 23¹³ οὐ μὴ προσθήῃ Κύριος τοῦ ἐξολεθρεῦσαι. Jdg. 2²¹ οὐ προσθήσω τοῦ ἐξᾶραι. Cp. Jdg. 9³⁷, 10¹⁸.

c. The same construction may be used impersonally in the passive —

Ex. 5⁷ οὐκέτι προστεθήσεται δίδοναι ἄχρον τῷ λαῷ.

d. Sometimes the dependent verb is dropped after the middle or passive —

Nb. 22²⁸ καὶ προσέθετο ὁ ἄγγελος τοῦ θεοῦ καὶ ἀπελθὼν ὑπέστη. Cp. iv K. 1¹¹. Ex. 11⁶ ἦτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται.

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INTRODUCTION TO THE STORY OF JOSEPH

THE story of Joseph, whatever else it may be, is one of the best novels ever written. The interest inspired by the youthful hero, the play of human passion, the variety of incident, the simplicity of the language, all combine to confer upon it a peculiar charm. We may gauge the dramatic effectiveness of a tale with which use has rendered us familiar, by comparing it with the plot of one of the plays of Terence or Plautus, which represent to us those of Menander and his fellow-writers. Few will contest the superior power of the tale of Joseph from the point of view of the requirements of fiction. We have first the pathetic affection of the widowed father for the son of his favourite wife, and the consequent jealousy of the elder brothers, goaded to fury by the boy's naïve recital of the dreams which foreshadow his future greatness. Then we have the brothers unwittingly bringing about the exaltation of the object of their envy by their own wicked act; the vain attempt of one better than the rest to save him; the youth's fidelity to his master in rejecting the advances of his mistress; the false charge and undeserved imprisonment; the diverse fates of the chief butler and the chief baker; the release of the hero through the accident of Pharaoh's dream; his successful interpretation of it and sudden rise to fortune. The dramatic interest culminates in Joseph's brethren being led by the most elementary of human needs to prostrate themselves before the dispenser of corn in Egypt, and thus fulfil the dreams which had so enraged them. Joseph recognises them, though they do not recognise him, and he takes upon them no ungenerous revenge before the full 'recognition' (*ἀναγνώρισις*) is allowed to come about. Then he sends for his aged father, whose heart had been sore tried by the steps which Joseph had taken to punish his brothers, but who is now comforted and utters the pathetic words 'It is enough; Joseph my son is yet alive: I will go and see him before I die.' This seemed to be the most fitting conclusion to the narrative, when



being treated, as it is treated here, solely from the point of view of dramatic effect. For at this point the valedictory formula of old-world story may well come in—‘And so they lived happily ever afterwards.’

The rest of the narrative rather represents Joseph as an eminent Hebrew statesman with all the financial capacity of his race. If we were dealing with the tale as history, it might be worth while to point out that the fiscal policy of Joseph, however satisfactory to the Pharaohs, could hardly have been equally so to their subjects, and that the heavy impost of twenty per cent on agricultural produce, which has been, it is said, the land-tax of Egypt down to within quite recent times, may well have had something to do with the unpopularity of the Jews in Egypt.

In the dream-interpretation there is just that touch of the supernatural which is still thought not inappropriate to a good novel. But in the treatment of the tender passion this Hebrew romance stands in marked contrast with a good deal of modern fiction. There is not the slightest attempt made to render the would-be adulteress interesting or to dally with unlawful passion. Joseph knows that the proposal which she makes to him in such direct language involves ingratitude to his master and sin against God, and on those grounds refuses to comply. ‘How can I do this great wickedness and sin against God?’ These words contain the secret of the high standard of morality in sexual matters, to which the Jews attained. Chastity with them was a question not merely of duty towards one’s neighbour, but still more of duty towards God. In this way all the awful sanctities of the unseen world were called in to the aid in the struggle against passion.

Among the Greek moralists the tendency was to regard love as a disease from which the sage would not suffer. In the early Greek drama the delineation of this feeling was thought to be below the dignity of tragedy, and Euripides was regarded by the older school as having degraded the stage by depicting the passion of Phædra for Hippolytus. This story naturally occurs to one’s mind as a classical analogue to the story of Joseph. But it would be injustice to Phædra to put her on the same level as the wife of Potiphar. She has indeed all the vindictive injustice of the Egyptian matron, and is more successful in wreaking vengeance on her victim, yet she

is not the willing slave of passion, and shame in her heart struggles successfully against unlawful love, at least as the story is told by Euripides.

A closer parallel in Greek mythology is afforded by the legend of Antæa and Bellerophontes, which forms part of the episode of Glaucus and Diomedes in the sixth book of the *Iliad* (119-236). There the unfaithful wife of Prætus, king of Argos, foiled of her purpose by the virtuous youth, appeals to her husband to slay him for having made dishonourable proposals to her; but the youth escapes all dangers and comes to honour, like Joseph, though, such is the waywardness of human fate, of which the Greek mind was acutely conscious, he dies at last of melancholy madness—

ὃν θυμὸν κατέδωκ, πᾶτον ἀνθρώπων ἀλείων.

The Egyptian tale of Anpu and Bata opens with a situation resembling that of Joseph and Potiphar's wife. Bata is a peasant-lad devoted to his elder brother Anpu, who is to him as a father. The youth grows to be so excellent a worker that 'there was not his equal in the whole land; behold, the spirit of a god was in him.' One day, when he was alone with his brother's wife, 'her heart knew him with the knowledge of youth. And she arose and came to him, and conversed with him, saying, "Come, stay with me, and it shall be well for thee, and I will make for thee beautiful garments." Then the youth became like a panther of the south with fury at the evil speech which she had made to him; and she feared greatly.' To save herself she plays the same part as Antæa, as Phædra, and as Potiphar's wife. If all the story had the beautiful simplicity of the opening, it might bear away the palm both from Greek and Hebrew fiction: but, unfortunately, it soon degenerates into a tissue of meaningless marvels. The papyrus which contains the tale is said to be of the XIXth Dynasty and to have been the property of Sety II when crown prince; but Professor Flinders Petrie thinks that the earlier part of the tale may belong to the XVIIIth Dynasty, which would bring it back close to the time when Joseph is supposed to have lived. This is a curious coincidence, but there is no reason to think it anything more.

In view of the literary merit of the story of Joseph it seems a pity that criticism should lay its cold touch upon it. To do so is

like treating a beautiful body as a subject for dissection rather than as a model for the painter. But the science of anatomy has its claims upon us as well as the art of painting. Artistic effect is one thing and historic fact another. To the latter domain belongs the question how the story, as we have it, came into being. Was it written as one or put together from different sources? Taking the story as one and indivisible, there are certain difficulties which must not be ignored.

(1) As Reuben in 37th has already persuaded his brothers not to shed the blood of Joseph, why does Judah in v. 26 say — ‘What profit is it if we slay our brother and conceal his blood?’

(2) In v. 25 we are told ‘a travelling company of Ishmaelites came from Gilead.’ In v. 28 we have the parallel statement ‘And there passed by Midianites, merchantmen,’ but in the same verse we are given to understand that his brethren ‘sold Joseph to the Ishmaelites.’ Now Midianites were not Ishmaelites any more than Irishmen are Welshmen or the Dutch Germans. Both were Abrahamic peoples, but Ishmael was the son of Abraham by Hagar (Gen. 25th) and Midian by Keturah (Gen. 25th).

(3) Why does Reuben in v. 29 expect to find Joseph in the pit, when he had just been taken up and sold to the Ishmaelites?

Now let us appeal to the critics to see whether they help us at all out of our difficulties. On a great variety of grounds they have arrived at the general conclusion that the Hexateuch (*i.e.* the five books of Moses and that of Joshua) was put together from the following pre-existing materials —

(1) A primitive historical work, in which the sacred name, of which the consonants are JHVH, is habitually employed, and which is believed to have emanated from the Kingdom of Judah. This is commonly called J, and its author is known as the Jahvist (=Jehovist).

(2) Another very similar work, in which the Hebrew word for God (Elohim) is usually employed in place of the sacred name, and which is ascribed to the Kingdom of Israel. This is denoted by the symbol E, and its author is known as the Elohist.

(3) The bulk of Deuteronomy, which is designated as D.

(4) A later priestly document known as P.

The hand of the editor is to be detected here and there, recon-

ciling his materials, when they are discrepant, after the manner of a Gospel-harmonizer.

In telling the story of Joseph we are to suppose that the editor had before him J and E, containing the same tradition in slightly different forms.

In J it is Judah who intervenes to save Joseph. He persuades his brothers not to kill the lad, but to sell him to some Ishmaelites, who are passing by. In this version of the story there is no mention of a pit. It is drawn upon by the editor in 37^{25-27, 28b, 31-35}.

'And they sat down . . . hearkened unto him, and sold Joseph to the Ishmaelites for twenty pieces of silver.

'And they took . . . wept for him.'

The words in 45⁴, 'I am Joseph your brother whom ye sold into Egypt,' are a reference to this account of the matter.

In E it is Reuben, the first-born, and so a fit representative of the Northern Kingdom, who plays the better part. He persuades his brothers not to kill the lad, but to put him alive into a pit, his intention being to come and take him out again. When he and his brothers however have left the place, some Midianites come by and kidnap Joseph. Reuben, returning to the pit, finds Joseph gone, a fact of which he informs his brothers. This form of the legend is drawn upon in 37^{21-24, 28a, 28c-30, 36}.

'And Reuben . . . water in it. And there passed by Midianites, merchantmen; and they drew, and lifted up Joseph out of the pit. And they brought Joseph into Egypt . . . whither shall I go? And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.'¹

The words in 40¹⁵, 'for indeed I was stolen away out of the land of the Hebrews,' refer to this account of the matter.

With regard to Potiphar it must be admitted that there is some confusion in the narrative as we have it. For we are told in 37³⁶ that 'the Midianites sold Joseph to Potiphar, an officer of Pharaoh's, the captain of the guard.' Potiphar then is Joseph's master, as we are told again in 39¹. Now Joseph's master 'put him into the prison, the place where the king's prisoners were bound' (39²), where Joseph found favour with the 'keeper of the prison.' But 'the keeper of the

¹ See Driver *Introduction to the Literature of the Old Testament* 7th edit. p. 17.

prison' was presumably Potiphar himself, for the prison was 'in the house of the captain of the guard' (40⁸), and 'the captain of the guard' was Potiphar? How are we to get out of this circle? Let us again have recourse to the hypothesis of a mixture of documents.

The E version of the story goes on to tell that the Midianites, having taken Joseph out of the pit, brought him to Egypt and there sold him to Potiphar (37³⁶), who was a eunuch and captain of the guard, and himself the keeper of the prison, but naturally not a married man. Joseph, being found faithful by him, is given charge over the prisoners, not being himself a prisoner, but 'servant to the captain of the guard' (41¹²).

In the J version on the other hand Joseph is sold by the Ishmaelites to 'an Egyptian,' whose name is not mentioned; for the theory requires us to suppose that the words in 39¹ — 'Potiphar, an officer of Pharaoh's, the captain of the guard' — are inserted there from 37³⁶. This 'Egyptian' (39^{1,2,5}) has a wife, who brings a false charge against Joseph, whereupon his master consigns him to the king's prison (39¹⁻²⁰). If this hypothesis be accepted, we must give up 'Potiphar's wife' as a person who has no just claim to existence even in fiction: for it is only by the amalgamation of 'the Egyptian' with Potiphar that she comes into being. If this should appear a loss, it may on the other hand be deemed a gain not to have to regard the lady's husband as a eunuch, which seems to be the real meaning of the word 'officer' (37³⁶, 39¹).

Chapter 40 is supposed to belong as a whole to E: but, if so, it must have been adjusted in places to the story of the false charge, which has been incorporated from J. We see this in vv. 3, 7, 15. In chapter 41 again, which is referred as a whole to the same source, we have to suppose the words in v. 14, 'and they brought him hastily out of the dungeon,' to come from the reconciling hand of the editor.

Further on in the story there are duplications and inconsistencies which, it may be claimed, find their easiest explanation in the hypothesis of 'contamination,' to borrow the term applied to a Latin play made up from different Greek originals. Thus in 42^{27,28} it is at the lodging-place on the way home that one of the brothers finds his money in his sack, whereas in v. 36 of the same chapter they all find their money in their sacks after their return to their father. Again in chapter 42 the brothers, when taxed by Joseph with being

spies, volunteer the information that they have a younger brother living (v. 13), and so report the matter to their father (v. 32); whereas in the following chapters Judah assures his father that this information was imparted only in reply to a question from Joseph (43⁷), and so recounts the matter to Joseph himself (44^{19, 20}). Further, in 42³⁷ Reuben goes surety to his father for the safe return of Benjamin, whereas in 43⁹ it is Judah who does this.

The story of Joseph is as good an illustration as could be chosen of the service rendered by modern criticism to the intelligent study of the Bible. If we take the narrative as it stands, it perplexes us with contradictions, and we have to suppose that the writer could not tell a story properly: but on the hypothesis that he had before him two documents, resembling each other in the main, but differing in details, we can understand how reverence for his authorities would lead him into inconsistencies which he would not have committed in a story invented by himself. Without then pledging ourselves to particular hypotheses we may surely say after Plato—‘The truth in these matters God knows: but that what the Higher Critics say is like the truth—this we would venture to affirm.’

I. THE STORY OF JOSEPH

Genesis XXXVII

¹ Κατῴκει δὲ Ἰακώβ ἐν τῇ γῇ οὐ παρῴκησεν ὁ πατήρ αὐτοῦ, ἐν γῇ Χανάαν. ² αὐταὶ δὲ αἱ γενέσεις Ἰακώβ. Ἰωσήφ δέκα ἐπτά ἐτῶν ἦν ποιμαίνων μετὰ τῶν ἀδελφῶν αὐτοῦ τὰ πρόβατα, ὧν νέος, μετὰ τῶν υἱῶν Βάλλας καὶ μετὰ τῶν υἱῶν Ζέλφας τῶν γυναικῶν τοῦ πατρὸς αὐτοῦ· κατή-

1. Κατῴκει . . . παρῴκησεν: κατοικεῖν here signifies a more permanent residence than παροικεῖν. Jacob dwelt where Abraham only sojourned. Abraham was a pure nomad, whereas Jacob combined agriculture (v. 7) with pasture (v. 12). In classical Greek παροικεῖν means 'to dwell near.' For the sense of 'dwelling as a stranger in' cp. Lk. 24¹⁸ Σὺ μόνος παροικεῖς Ἱερουσαλήμ; From meaning a settlement of Jews in a foreign country (Sirach, Prologue) παροικία in the mouths of the Christians came to be used for an ecclesiastical district or diocese, as the παροικία of Alexandria, Ephesus, etc. Through the Latin form *paræcia* it is the origin of the French word *paroisse* and of our *parish*.

2. αὐταὶ . . . Ἰακώβ: part of the framework of P (see Introd. to the Story of Joseph). The preceding chapter dealt with the descendants of Esau. Here the writer turns to Jacob, but the detailed list of his descendants does not come till ch. 46. — δέκα ἐπτά: similar forms of numeral occur in Latin in good writers, as Cæsar *B.G.* 18 § 1 *decem novem*: Livy XXVIII 38 § 5

decem quatuor. § 14. — ἦν ποιμαίνων: the analytic form of the imperfect = ἐποίμαινε. Cp. Ex. 3¹. Such forms occur in all stages of the language, e.g. Soph. *Trach.* 22 ἦν θακῶν: Plato *Polit.* 273 B. They are especially common in the N.T. § 72. The Hebrew idiom in this passage coincides with the Greek, so that this is an instance of a usage already current in Greek, which was intensified by its adaptation to the Hebrew. — ὧν νέος: *while yet a lad*, Spurrell. Had the translators here used *παῖς*, it would have reflected better the ambiguity of the original, which may mean that Joseph was serving as a shepherd-lad with his brethren. — Βάλλας: of *Bilhah*. For the form of the genitive see § 3. The sons of Bilhah were Dan and Naphtali; Gen. 46²³⁻²⁵. — Ζέλφας: of *Zilpah*. The sons of Zilpah were Gad and Asher; Gen. 46¹⁶⁻¹⁸. Only the sons of Jacob's concubines are here mentioned, but afterwards Reuben and Judah are named, who were sons of Leah. Perhaps the actual work of tending the flock was done by the sons of the concubines, who would be in an inferior

Genesis XXXVII 7

νεγκαν δὲ Ἰωσήφ ψόγον πονηρὸν πρὸς Ἰσραὴλ τὸν πατέρα αὐτῶν. ⁸Ἰακώβ δὲ ἡγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρους ἦν αὐτῷ· ἐποίησεν δὲ αὐτῷ χιτῶνα ποικίλον. ⁴ἰδόντες δὲ οἱ ἀδελφοὶ αὐτοῦ ὅτι αὐτὸν ἐφίλει ὁ πατὴρ αὐτοῦ ἐκ πάντων τῶν υἱῶν αὐτοῦ, ἐμίσησαν αὐτόν, καὶ οὐκ ἐδύναντο λαλεῖν αὐτῷ οὐδὲν εἰρηνικόν. ⁵ἐνυπνιασθεὶς δὲ Ἰωσήφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ, ⁶καὶ εἶπεν αὐτοῖς “Ἀκούσατε τοῦ ἐνυπνίου τούτου οὐ ἐνυπνιάσθην. Ἵμῶν ὑμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ· καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ὠρθώθη· περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ

position to those of the legitimate wives. Joseph was the son of Rachel, but he may have been called upon to ‘bear the yoke in his youth.’ — κατήνεγκαν δὲ κτλ.: and they brought against Joseph an evil report to Israel their father. Here the sense of the LXX differs from that of the Hebrew, and saves us from regarding Joseph as a tell-tale.

3. παρὰ πάντας: more than all. Cp. Dt. 7⁷. The Hebrew is more exactly represented by ἐκ πάντων in v. 4. παρὰ first signifies comparison and then superiority. Xen. Mem. I 4 § 14 παρὰ τὰ ἄλλα ζῶα (as compared with the lower animals) ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι. In Biblical Greek it is constantly employed after a comparative adjective. We may see this use beginning in classical writers, e.g. Hdt. VII 103 παρὰ τὴν ἐαυτῶν φύσιν ἀμείνονες. § 96. — γήρους: for the form see § 8. — χιτῶνα ποικίλον: χιτῶν here represents the Hebrew word *kithōneth*, with which it is perhaps connected. The language spoken by the Phœnicians was almost the same as Hebrew, and the Greeks may have

borrowed this word from Phœnician traders. The same Hebrew phrase which is used here of Joseph's coat is applied in ii S. 13¹⁸ to the garment worn by Tamar to denote her rank as a princess. The LXX rendering however is there (ii K. 13¹⁸) χιτῶν καρπωτός = a garment with sleeves.

4. ἐκ πάντων: out of and so above all. ἐκ πάντων = παρὰ πάντας in v. 3, being a different rendering of the same original. The Hebrew language has no special forms for comparative and superlative.

5. ἐνυπνιασθεὶς . . . ἐνύπνιον: § 56. The active verb ἐνυπνιάζω has here become a deponent passive. Cp. 41⁵, Nb. 23²⁴ γαυρωθήσεται.

6. οὐ ἐνυπνιάσθην: the attraction of the relative into the case of the antecedent is the prevailing idiom in Biblical as in classical Greek. Cp. Gen. 30⁶: Ex. 32⁰, 5⁸: Dt. 8¹⁰: i Cor. 6¹⁹.

7. δράγμα: literally a handful = manipulus. For the meaning ‘sheaf’ cp. Ruth 2⁷ and Jos. Ant. II 2 § 2 in this context. — προσεκύνησαν: literally

ἐμὸν δράγμα.” ⁸ εἶπαν δὲ αὐτῷ οἱ ἀδελφοί “Μὴ βασιλεύων βασιλεύσεις ἐφ’ ἡμᾶς, ἣ κυριεύων κυριεύσεις ἡμῶν;” καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἕνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἕνεκεν τῶν ῥημάτων αὐτοῦ. ⁹ ἶδεν δὲ ἐνύπνιον ἕτερον, καὶ διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ, καὶ εἶπεν “Ἴδου ἐνυπνιάσθην ἐνύπνιον ἕτερον· ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη καὶ ἑνδεκα ἀστέρες προσεκύνουν με.” ¹⁰ καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ εἶπεν “Τί τὸ ἐνύπνιον τοῦτο ὃ ἐνυπνιάσθης; ἀρά γε ἐλθόντες ἐλευσόμεθα ἐγώ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαί σοι ἐπὶ τὴν γῆν;” ¹¹ ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοί αὐτοῦ· ὁ δὲ πατὴρ αὐτοῦ διетήρησεν τὸ ῥῆμα. ¹² Ἐπορεύθησαν δὲ οἱ ἀδελφοί αὐτοῦ βόσκειν τὰ πρόβατα τοῦ πατρὸς αὐτῶν εἰς Συχέμ. ¹³ καὶ εἶπεν Ἰσραὴλ πρὸς Ἰωσήφ “Οὐχ οἱ ἀδελφοί σου ποιμαίνουνσιν ἐν Συχέμ; δεῦρο ἀποστείλω σε πρὸς αὐτούς.” εἶπεν

kissed (? the ground) before. The Greek word for the Oriental prostration. In classical writers it governs an accusative, as here and in v. 9 and in Jos. *Ant.* II 2 § 2; but in the N.T. (Mt. 22, 11; Jn. 4²⁸) we find it with a dative, as in v. 10. In *Aristeas* (§§ 135, 137) both constructions are employed. In their version of the LXX the ancient Armenians regularly render *προσκυνεῖν* as above.

8. βασιλεύων βασιλεύσεις: § 81.—*προσέθεντο ἔτι μισεῖν*: literally *they added yet to hate* = ‘they hated still more,’ a Hebraism very common in the LXX. Josephus has here (*Ant.* II 2 § 2) *καὶ πρὸς αὐτὸν ἔτι μᾶλλον ἀπεχθῶς ἔχοντες διетέλουν*. § 113.

9. ἶδεν: § 19.—ὁ ἥλιος καὶ ἡ σελήνη: Josephus (*Ant.* II 2 § 3) explains that the moon stood for the mother, owing to the power of the moon in

nourishing all things and making them grow, and the sun for the father, because that imparted to things their shape and strength.—*ἑνδεκα ἀστέρες*: Josephus (*Ant.* II 2 § 3) says *τοὺς δ’ ἀστέρας τοῖς ἀδελφοῖς (εἰκάζων)*, καὶ γὰρ τούτους ἑνδεκα εἶναι καθάπερ καὶ τοὺς ἀστέρας. But on what system were the stars reckoned as eleven?

10. ἐλθόντες ἐλευσόμεθα: § 81.—*προσκυνῆσαί σοι*: 7 n. *προσεκύνησαν*.

11. ὁ δὲ πατὴρ κτλ.: Lk. 21^{9, 51} are evidently modelled on this verse. Cp. also Dan. O’ 4²⁸ *τοὺς λόγους ἐν τῇ καρδίᾳ συνετήρησε*.

12. εἰς Συχέμ: at *Shechem*, to be taken with *βόσκειν*, not with *ἐπορεύθησαν*. § 90. Josephus (*Ant.* II 2 § 4) represents the brethren as removing to Shechem after the harvest without their father’s knowledge.

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δὲ αὐτῷ “Ἴδου ἐγώ.” ¹⁴ εἶπεν δὲ αὐτῷ Ἰσραήλ “Πορευθεὶς ἶδε εἰ ὑγιαίνουν σιν οἱ ἀδελφοί σου καὶ τὰ πρόβατα, καὶ ἀνάγειλόν μοι.” καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς κοιλάδος τῆς Χεβρών· καὶ ἦλθεν εἰς Συχέμ. ¹⁵ καὶ εἶρεν αὐτὸν ἄνθρωπος πλανώμενον ἐν τῷ πεδίῳ· ἠρώτησεν δὲ αὐτὸν ὁ ἄνθρωπος λέγων “Τί ζητεῖς;” ¹⁶ ὁ δὲ εἶπεν “Τοὺς ἀδελφούς μου ζητῶ· ἀπάγγειλόν μοι ποῦ βόσκουσιν.” ¹⁷ εἶπεν δὲ αὐτῷ ὁ ἄνθρωπος “Ἀπήρκασιν ἐντεῦθεν· ἤκουσα γὰρ αὐτῶν λεγόντων ‘Πορευθῶμεν εἰς Δωθάειμ.’” καὶ ἐπορεύθη Ἰωσήφ κατόπισθεν τῶν ἀδελφῶν αὐτοῦ, καὶ εἶρεν αὐτοὺς εἰς Δωθάειμ. ¹⁸ πρόιδον δὲ αὐτὸν μακρόθεν πρὸ τοῦ ἐγγίσει αὐτὸν πρὸς αὐτούς· καὶ ἐπορεύοντο ἀποκτείνειν αὐτόν. ¹⁹ εἶπαν δὲ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ “Ἴδου ὁ ἐνυπνιαστής ἐκεῖνος ἔρχεται·” ²⁰ νῦν οὖν δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ῥύψομεν αὐτόν εἰς ἓνα τῶν λάκκων, καὶ ἐρούμεν ‘Θηρίον πονηρὸν κατέφαγεν αὐτόν·’ καὶ ὀψόμεθα τί ἔστιν τὰ ἐνύπνια αὐτοῦ.” ²¹ ἀκούσας δὲ Ῥουβὴν ἐξείλατο αὐτὸν ἐκ τῶν χειρῶν αὐτῶν, καὶ εἶπεν “Οὐ πατάξομεν αὐτόν εἰς ψυχὴν.” ²² εἶπεν δὲ αὐτοῖς Ῥουβὴν

14. *κοιλάδος*: *κοιλὰς* is very common in the LXX for *vale*, e.g. Gen. 14⁸ ἐν τῇ κοιλάδι τῇ ἀλυκῇ, which in v. 3 of the same is called τὴν φάραγγα τὴν ἀλυκὴν. The word occurs in the sense of ‘a hollow’ in some verses ascribed to Plato (*Anth. P.* vi. 43).

17. *ἀπήρκασιν*: *they have departed*. This intransitive use of *ἀπαίρειν*, which is common in the best authors, originated in an ellipse of *ναῦς* (acc. pl.) or *στρατόν*. The word is an apt equivalent for the Hebrew, which means literally ‘tear up,’ and refers to the pulling up of the tent-pegs previous to resuming a march. Cp. *ἐξῆρεν* Ex. 14¹⁹. — *κατόπισθεν τῶν ἀδελφῶν*: this use of *κατόπισθε* with genitive in the sense of *μετά*

with accusative is unclassical. § 97. — *εἰς Δωθάειμ*: *at Dothan*. Cp. 42⁸². § 90.

18. *πρόιδον*: § 19. — *ἐπορεύοντο*: *they went about*.

20. *λάκκων*: *λάκκος* ‘a pit’ is connected with Latin *lacus* and *lacuna*. It is used in Xen. *Anab.* IV 2 § 22 for large tanks in which wine was kept — καὶ γὰρ οἶνος πολλὸς ἦν, ὥστε ἐν λάκκοις κοματοῖς (*plastered*) εἶχον. The *λάκκος* in this instance was a dry reservoir. See v. 24. The word is used in 40¹⁶ of the dungeon into which Joseph was cast. Cp. also Ex. 12²⁹: *iv K.* 18⁹¹.

21. *Ῥουβὴν*: Josephus calls him *Ῥούβηλος*. — *εἰς ψυχὴν*: *so as to slay him*. A Hebraism.

“Μὴ ἐκχέητε αἷμα· ἐμβάλετε δὲ αὐτὸν εἰς ἓνα τῶν λάκκων τῶν ἐν τῇ ἐρήμῳ, χεῖρα δὲ μὴ ἐπενέγκητε αὐτῷ.” ὅπως ἐξέλθῃ αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποδῶ αὐτὸν τῷ πατρὶ αὐτοῦ. ²³ ἐγένετο δὲ ἡνίκα ἦλθεν Ἰωσήφ πρὸς τοὺς ἀδελφούς αὐτοῦ, ἐξέδυσαν τὸν Ἰωσήφ τὸν χιτῶνα τὸν ποικίλον τὸν περὶ αὐτόν, ²⁴ καὶ λαβόντες αὐτὸν ἔρριψαν εἰς τὸν λάκκον· ὁ δὲ λάκκος ἐκείνος ὕδωρ οὐκ εἶχεν. ²⁵ ἐκάθισαν δὲ φαγεῖν ἄρτον· καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς ἴδον, καὶ ἰδοὺ ὁδοιπόροι Ἰσραηλῆται ἤρχοντο ἐκ Γαλαάδ, καὶ οἱ κάμηλοι αὐτῶν ἔγεμον θυμιαμάτων καὶ ριτίνης καὶ στακτῆς· ἐπορεύοντο δὲ καταγαγεῖν εἰς Αἴγυπτον. ²⁶ εἶπεν δὲ Ἰούδας πρὸς τοὺς ἀδελφούς αὐτοῦ “Τί χρησίμων ἐὰν ἀποκτείνωμεν τὸν ἀδελφὸν ἡμῶν καὶ κρύψωμεν τὸ αἷμα αὐτοῦ; ²⁷ δεῦτε ἀποδώμεθα αὐτὸν τοῖς Ἰσραηλῆταις τούτοις· αἱ δὲ χεῖρες ἡμῶν μὴ ἔστωσαν ἐπ’ αὐτόν, ὅτι ἀδελφὸς ἡμῶν καὶ σὰρξ ἡμῶν ἐστίν.” ἤκουσαν δὲ οἱ ἀδελφοὶ αὐτοῦ. ²⁸ καὶ παρε-

22. ὅπως ἐξέλθῃ αὐτόν: so that he may deliver him. The primary sequence after an historic tense was sometimes used in classical Greek to present the intention of the speaker with greater vividness. In Biblical Greek it supplants the optative altogether. § 75. Josephus (*Ant.* II 3 § 2) represents Reuben as lowering Joseph by a rope into the pit, and then going off in search of pasture.

25. φαγεῖν ἄρτον: § 77. — Ἰσραηλῆται: Josephus (*Ant.* II 3 § 3) Ἀραβας τοῦ Ἰσραηλιτῶν γένους. He has no mention of Midianites. — ἔγεμον: γέμειν, which is properly used of a ship, is here transferred to ‘the ship of the desert.’ — ριτίνης: ριτίνη, commonly spelt ῥητίνη, Latin *resina* = the resin of the terebinth or the pine. Theoph. *H.P.* IX 12 § 1 τῆς δὲ τερμύθου καὶ τῆς

πέυκης καὶ ἐκ τινων ἄλλων ῥητίνῃ γίνεται μετὰ τὴν βλάστησιν. ‘Ρητίνη is mentioned again in 43¹¹ as a special product of Palestine, and here it is being brought from Gilead. It is therefore presumably the famous ‘balm of Gilead’ (*Jer.* 8²², 28⁸, 46¹¹). The word occurs six times in the LXX always as a translation of the Hebrew word which our version renders ‘balm.’ — στακτῆς: cp. 43¹¹. στακτή is spoken of as a kind of myrrh. Theoph. *H.P.* IX 4 *ad fin.* τῆς σμύρνης δὲ ἡ μὲν στακτή, ἡ δὲ πλαστή. Josephus (*Ant.* II 3 § 3) is vague in his language — ἀρώματα καὶ Σύρα φορτία κομίζοντας Αἰγυπτίους ἐκ τῆς Γαλαδηνῆς.

27. ἔστωσαν: § 16. — ἤκουσαν: not only ‘heard,’ but ‘obeyed,’ ὑπακούειν has this double meaning in classical Greek, like the English ‘hearken.’

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πορεύοντο οἱ ἄνθρωποι οἱ Μαδιθηναῖοι οἱ ἔμποροι, καὶ ἐξείλκυσαν καὶ ἀνεβίβασαν τὸν Ἰωσήφ ἐκ τοῦ λάκκου· καὶ ἀπέδοντο τὸν Ἰωσήφ τοῖς Ἰσμαηλίταις εἴκοσι χρυσῶν· καὶ κατήγαγον τὸν Ἰωσήφ εἰς Αἴγυπτον. ὁ ἄνέστρεψεν δὲ ῥουβὴν ἐπὶ τὸν λάκκον, καὶ οὐχ ὄρᾳ τὸν Ἰωσήφ ἐν τῷ λάκκῳ· καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ. ὁ καὶ ἄνέστρεψεν πρὸς τοὺς ἀδελφούς αὐτοῦ καὶ εἶπεν “Τὸ παιδάριον οὐκ ἔστιν· ἐγὼ δὲ ποῦ πορεύομαι ἔτι;” ὁ λαβόντες δὲ τὸν χιτῶνα τοῦ Ἰωσήφ ἔσφαξαν ἔριφον αἰγῶν, καὶ ἐμόλυναν τὸν χιτῶνα αἵματι. ὁ καὶ ἀπέστειλαν τὸν χιτῶνα τὸν

So has *auscultare* in Latin with its French equivalent *écouter*. Cic. *Div.* I § 131 *magis audiendum quam auscultandum*.

28. *παρεπορεύοντο*: *were coming by*, they having before been seen only in the distance. But see *Introd.* — οἱ ἄνθρωποι . . . οἱ Μ. . . οἱ ἔμποροι: the use here of the article, which is not in the Hebrew, serves to identify the Midianites with the Ishmaelites of v. 25 and hides the difficulty which otherwise presents itself as to the introduction of a caravan at this point as a fresh fact unknown before. — οἱ Μαδιθηναῖοι: *the Midianites*, here regarded as a species of Ishmaelites, in defence of which might be quoted Jdg. 8^{22, 24}. Some of them dwelt in the south-east of the Peninsula of Sinai, along the Gulf of Elath (Akaba). Ex. 21⁵, 31. But their chief home was in the north of Arabia east of the Gulf of Akabah. — ἐξέλκυσαν: here the subject changes to Joseph's brethren. — χρυσῶν: Hebrew, 'silver'; Vulg. *viginti argenteis*; Josephus *μυῶν εἴκοσι*. In Ex. 21³² the normal value of a slave is estimated at 30 shekels. The translator

seems to have taken the word 'silver' in the general sense of 'money' (*cp.* Fr. *argent*), and so made of it 20 gold pieces, the money to which he was accustomed at Alexandria. Coined money is not supposed to have been used among the Jews until the time of Darius Hystaspes, B.C. 521-486. The silver with which Abraham bought the cave of Machpelah was paid by weight (Gen. 23¹⁶). In Amos 8⁵ (about 800 B.C.) the Israelite corn-dealers are described as 'making the ephah small, and the shekel great, and dealing falsely with balances of deceit,' i.e. having one weight for the corn which they sold and another for the silver which they received. There would be no meaning in this, if the customers paid in coin.

30. *ποῦ*: § 34. — *πορεύομαι*: *am I to go?* § 73.

31. *ἐρίφον αἰγῶν*: *a kid of the goats*. *Cp.* Jdg. 6¹⁹, 13^{15, 19}: i K. 16²⁰. So *χιμαρον ἐξ αἰγῶν* Nb. 7^{16, 22}, 15²⁴, 28¹⁵: Dt. 14⁴: i K. 16²⁰ — *τράγους αἰγῶν* Dan. 10⁵ — *δάμαλιν ἐκ βοῶν* Dt. 21³ — *μόσχον ἓνα ἐκ βοῶν* Nb. 7^{15, 21}, etc. — *ἐρίφους ἀπὸ τῶν τέκνων τῶν αἰγῶν* ii Chr. 35⁷ — *κρὶν προβάτων* Tob. 7⁹.

ποικίλον καὶ εἰσήνεγκαν τῷ πατρὶ αὐτῶν, καὶ εἶπαν “Τοῦτον εὖρομεν· ἐπίγνωθι εἰ χιτῶν τοῦ υἱοῦ σου ἔστιν ἡ οὗ.” ⁸⁸ καὶ ἐπέγνω αὐτὸν καὶ εἶπεν “Χιτῶν τοῦ υἱοῦ μου ἔστω· θηρίον πονηρὸν κατέφαγεν αὐτόν, θηρίον ἤρπασεν τὸν Ἰωσήφ.” ⁸⁴ διέρρηξεν δὲ Ἰακώβ τὰ ἱμάτια αὐτοῦ, καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας τινάς. ⁸⁵ συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες, καὶ ἦλθον παρακαλέσαι αὐτόν· καὶ οὐκ ἤθελεν παρακαλεῖσθαι, λέγων ὅτι “Καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ἄδου.” καὶ ἔκλαυσεν αὐτὸν ὁ πατὴρ αὐτοῦ. ⁸⁶ οἱ δὲ Μαδιυναῖοι ἀπέδοντο τὸν Ἰωσήφ εἰς Αἴγυπτον τῷ Πιπρεφῇ τῷ σπάδοντι Φαραὼ ἀρχιμαγείρῳ.

85. λέγων ὅτι: this use of *ὅτι* with the direct oration is found in the best writers, *e.g.* Plat. *Apol.* 21 C, 34 D λέγων ὅτι ἐμοί, ὦ ἄριστε κτλ. It is as common in the LXX as elsewhere in Greek, *e.g.* 45²⁶, 48¹: Ex. 4¹.

86. Μαδιυναῖοι: not the same word in the Hebrew as in v. 28, being here equivalent to Medanites, there to Midianites. From Gen. 24¹ we learn that Medan was brother of Midian. — **σπάδοντι:** σπάδων is a eunuch, Lat. *spādo*. The genitive in Greek is in -ωνος or -οτος. The only other passage in the LXX in which the word occurs is Is. 39⁷ ποιήσουσιν σπάδοντας ἐν τῷ οἴκῳ τοῦ βασιλέως. The same Hebrew original is in Gen. 39¹, 40^{2,7} translated εὐνοῦχος. The English rendering ‘officer’ is no doubt affected by the fact that Potiphar figures in the story as a married man. On this point see *Introd.* — **ἀρχιμαγείρῳ:** not ‘chief cook.’ Even as a matter of derivation it may equally mean ‘chief butcher’ or ‘slaughterer,’

which brings us round to the Hebrew ‘chief of the executioners.’ The English rendering is ‘captain of the guard.’ In use the term signifies a high officer, something like the *praefectus praetorio* at Rome, who combined the functions of commander of the body-guard and chief of police. It is applied to Potiphar (Gen. 37²⁶, 39¹, 41¹²), to Nebuzaradan (iv K. 25⁸; Jer. 40¹, etc.), and to Arloch (Dan. 2¹⁴). The last-named is described by Josephus (*Ant.* X 10 § 3) as having the command over the king’s body-guard. The word ἀρχιμαγείρος is used also by Philo (I 604, *De Mut. Nom.* § 32) καταστήσας εἰρκοφύλακα, ὡς φησι τὸ λόγιον, Πεντεφρῇ τὸν σπάδοντα καὶ ἀρχιμαγείρον and again in I 662, *De Somn.* § 2, and II 63, *De Jos.* § 26, where his allegorical treatment shows that he took the word to mean ‘chief cook.’ Josephus (*Ant.* II 4 § 2) seems to have fallen into the same error — Πετεφρῆς, ἀνὴρ Αἰγύπτῳ ἐπὶ τῶν Φαραώθου μαγείρων τοῦ βασιλέως.

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¹Ἰωσήφ δὲ κατήχθη εἰς Αἴγυπτον· καὶ ἐκτέτατο αὐτὸν Πετεφρῆς ὁ εὐνοῦχος Φαραὼ ὁ ἀρχιμάγειρος, ἀνὴρ Αἰγύπτιος, ἐκ χειρῶν Ἰσραηλιτῶν, οἱ κατήγαγον αὐτὸν ἐκεῖ.
²καὶ ἦν Κύριος μετὰ Ἰωσήφ, καὶ ἦν ἀνὴρ ἐπιτυχάνων· καὶ ἐγένετο ἐν τῷ οἴκῳ παρὰ τῷ κυρίῳ τῷ Αἰγυπτίῳ. ³ἦδει δὲ ὁ κύριος αὐτοῦ ὅτι Κύριος μετ' αὐτοῦ, καὶ ὅσα ἂν ποιῇ, Κύριος εὐοδοῖ ἐν ταῖς χερσὶν αὐτοῦ. ⁴καὶ εὗρεν Ἰωσήφ χάριν ἐναντίον τοῦ κυρίου αὐτοῦ, εὐηρέσκει δὲ αὐτῷ· καὶ κατέστησεν αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ, καὶ πάντα ὅσα ἦν αὐτῷ ἔδωκεν διὰ χειρὸς Ἰωσήφ. ⁵ἐγένετο δὲ μετὰ τὸ κατασταθῆναι αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ ἐπὶ πάντα ὅσα ἦν αὐτῷ, καὶ ἠυλόγησεν Κύριος τὸν οἶκον τοῦ Αἰγυπτίου διὰ Ἰωσήφ· καὶ ἐγενήθη εὐλογία Κυρίου ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτῷ ἐν τῷ οἴκῳ καὶ ἐν τῷ ἀγρῷ. ⁶καὶ ἐπέστρεψεν πάντα ὅσα ἦν αὐτῷ εἰς χεῖρας Ἰωσήφ, καὶ οὐκ ἦδει τῶν καθ' ἑαυτὸν οὐδὲν πλὴν τοῦ ἄρτου οὗ ἥσθιεν αὐτός. καὶ ἦν Ἰωσήφ καλὸς τῷ εἶδει καὶ ὡραῖος τῇ ὄψει σφόδρα. ⁷καὶ

2. ἦν ἀνὴρ ἐπιτυχάνων: *he was a man who succeeded*, literally 'who hit the mark.'

3. εὐοδοῖ: *makes to prosper*. Cp. v. 23. We have the passive of this verb in Rom. 1¹⁰ εὐδοθήσομαι in the literal sense of being vouchsafed a good journey. The force of the *ὅτι* here extends to εὐοδοῖ, which is indicative, not optative, as it would be in classical Greek.

4. εὐηρέσκει: *was well-pleasing*. The Greek here departs from the Hebrew. — ἔδωκεν διὰ χειρὸς: *he put into the hand of*. Cp. v. 22. Διδόναι in the LXX often means 'to put' or 'set' as well as 'to give.' Cp. Dt. 28¹: iii K. 20²²: iv K. 19^{7, 12}.

5. ἐγένετο . . . καὶ: *it came to pass*

that. § 41. — ἐπὶ τοῦ οἴκου . . . ἐπὶ πάντα: here the use of the word πάντα in the latter clause makes the accusative natural as implying that Joseph's rule extended over all that his master had, but this distinction would perhaps be an over-refinement. See 41¹⁷ n. — ἐγενήθη: in Biblical Greek the 1st aorist passive of γίγνομαι is used in the same sense as the 2d aorist middle. In the earlier editions of his N.T. Dean Alford tried to establish a difference between the two forms, but retracted in the later. See his note on i Thes. 1⁵.

6. ἐπέστρεψεν: *turned over*. The reading ἐπέτρεψεν *entrusted* would be more in accordance with classical usage. — οὐ ἥσθιεν: 37⁶ n.

ἐγένετο μετὰ τὰ ῥήματα ταῦτα καὶ ἐπέβαλεν ἡ γυνὴ τοῦ κυρίου αὐτοῦ τοὺς ὀφθαλμοὺς αὐτῆς ἐπὶ Ἰωσήφ, καὶ εἶπεν “Κοιμήθητι μετ’ ἐμοῦ.” ⁸ ὁ δὲ οὐκ ἠθέλεν, εἶπεν δὲ τῇ γυναικὶ τοῦ κυρίου αὐτοῦ “Εἰ ὁ κύριός μου οὐ γινώσκει δι’ ἐμὲ οὐδὲν ἐν τῷ οἴκῳ αὐτοῦ, καὶ πάντα ὅσα ἐστὶν αὐτῷ ἔδωκεν εἰς τὰς χεῖράς μου, ⁹ καὶ οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ αὐτοῦ οὐθὲν ἐμοῦ οὐδὲ ὑπεξήρηται ἀπ’ ἐμοῦ οὐδὲν πλὴν σου, διὰ τὸ σὲ γυναικα αὐτοῦ εἶναι· καὶ πῶς ποιήσω τὸ ῥῆμα τὸ πονηρὸν τοῦτο καὶ ἀμαρτήσομαι ἐναντίον τοῦ θεοῦ;” ¹⁰ ἡνίκα δὲ ἐλάλει Ἰωσήφ ἡμέραν ἐξ ἡμέρας, καὶ οὐχ ὑπήκουεν αὐτῇ καθεύδειν μετ’ αὐτῆς τοῦ συγγενέσθαι αὐτῇ. ¹¹ ἐγένετο δὲ τοιαύτη τις ἡμέρα· εἰσηλθεν Ἰωσήφ εἰς τὴν οἰκίαν τοῦ ποιεῖν τὰ ἔργα

8. Εἰ ὁ κύριός μου κτλ.: *Does my master know nothing in his house owing to his trust in me?* § 100. The Hebrew word corresponding to εἰ is ‘behold,’ but in Aramaic the same word means ‘if.’ The translator has here given an Aramaic sense to a Hebrew word.—δι’ ἐμέ: cp. v. 23 δι’ αὐτόν. Δι’ ἐμέ here does not represent the Hebrew, which means *with me*. The R.V. margin gives the exact rendering—*knoweth not with me what is in the house* (= οὐ σύνειδεν ἐμοί). This seems to give the most satisfactory sense. The master’s confidence in Joseph was so complete that he did not even seek to share his knowledge of household matters.

9. καὶ οὐχ ὑπερέχει: *and has no superiority in his house over me*. Cp. R.V. margin.—καὶ πῶς ποιήσω: the καὶ here marks an impassioned question.—ῥῆμα: cp. 40¹, 44¹; Ex. 2¹⁴. Ῥῆμα in the LXX means ‘the thing spoken of’ (Gen. 41²⁸), and so simply

‘thing’; then even ‘act.’ This is evidently the meaning that the word has in Lk. 2¹⁵. It is therefore fair to argue that this is the meaning also in Lk. 1³⁷, which was rendered in the old version for *with God nothing shall be impossible*. The Revisers seem here to have missed the sense by translating *for no word from God shall be void of power*. In the same way the word λόγος has in the LXX (e.g. iii K. 12²⁰, 14²⁰; i Mac. 16²³) accomplished that transition from ‘word’ to ‘deed,’ which Dr. Faust, when the Devil was entering into him, is represented by Goethe as devising for it. Ῥητόν is also used, like ῥῆμα, for ‘thing.’ Ex. 9⁴. For λόγος = *thing* see Dan. O’ 24¹¹.

10. Ἰωσήφ: dative—ἡμέραν ἐξ ἡμέρας: cp. Esther 3⁷ ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνός. § 86.—καὶ οὐχ ὑπήκουεν: the καὶ here introduces the apod. in the same way as after ἐγένετο. § 41. On ὑπήκουεν see 37²⁷ n.

11. τοῦ ποιεῖν: the Genitive Infini-

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αὐτοῦ, καὶ οὐθεὶς ἦν ἐν τῇ οἰκίᾳ ἔσω. ¹² καὶ ἐπεσπάσατο αὐτὸν τῶν ἱματίων αὐτοῦ λέγουσα "Κοιμήθητι μετ' ἐμοῦ." καὶ καταλείπων τὰ ἱμάτια αὐτοῦ ἔφυγεν καὶ ἐξῆλθεν ἔξω. ¹³ καὶ ἐγένετο ὡς εἶδεν ὅτι κατέλειπεν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω, ¹⁴ καὶ ἐκάλεσεν τοὺς ὄντας ἐν τῇ οἰκίᾳ καὶ εἶπεν αὐτοῖς λέγουσα "Ἴδετε, εἰσήγαγεν ἡμῖν παιδα Ἑβραῖον ἐμπαίζειν ἡμῖν· εἰσήλθεν πρὸς μὲ λέγων 'Κοιμήθητι μετ' ἐμοῦ.' καὶ ἐβόησα φωνῇ μεγάλῃ. ¹⁵ ἐν δὲ τῷ ἀκοῦσαι αὐτὸν ὅτι ὑψωσα τὴν φωνήν μου καὶ ἐβόησα, καταλείπων τὰ ἱμάτια αὐτοῦ παρ' ἐμοὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω." ¹⁶ καὶ καταλιμπάνει τὰ ἱμάτια παρ' ἑαυτῇ ἕως ἦλθεν ὁ κύριος εἰς τὸν οἶκον αὐτοῦ. ¹⁷ καὶ ἐλάλησεν αὐτῷ κατὰ τὰ ῥήματα ταῦτα λέγουσα "Εἰσήλθεν πρὸς μὲ ὁ παῖς ὁ Ἑβραῖος, ὃν εἰσήγαγες πρὸς ἡμᾶς, ἐμπαίζαί μοι, καὶ εἶπέν μοι 'Κοιμήθητι μετ' ἐμοῦ.' ¹⁸ ὡς δὲ ἤκουσεν ὅτι ὑψωσα τὴν φωνήν μου καὶ ἐβόησα, κατέλειπεν τὰ ἱμάτια αὐτοῦ παρ' ἐμοὶ καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω." ¹⁹ ἐγένετο δὲ ὡς ἤκουσεν ὁ κύριος τὰ ῥήματα τῆς γυναικὸς αὐτοῦ, ὅσα ἐλάλησεν πρὸς αὐτὸν λέγουσα "Οὕτως ἐποίησέν μοι ὁ παῖς σου," καὶ ἐθυμώθη ὀργῇ. ²⁰ καὶ ἔλαβεν ὁ κύριος Ἰωσήφ καὶ ἐνέβαλεν αὐτὸν εἰς τὸ ὀχύρωμα, εἰς τὸν τόπον ἐν ᾧ οἱ

tive of Purpose. § 59. — ἐν τῇ οἰκίᾳ ἔσω: Hebrew, 'there in the house.'

12. καταλείπων: there is another reading καταλιπών. Jos. Ant. II 4 § 5 προσκαταλιπών καὶ τὸ ἱμάτιον.

14. καὶ ἐκάλεσεν: this goes closely with καὶ ἐγένετο in v. 13. § 41. — εἰσήγαγεν: sc. ὁ κύριος or αὐτός (= ipse the master: cp. 'himself' in the mouth of an Irish peasant-wife). — ἐμπαίζαν ἡμῖν: § 77.

16. καταλιμπάνει: a strengthened present from stem λιπ-, of the type of

λαμβάνω, λαμβάνω κτλ. It occurs only in three passages of the LXX — Gen. 39¹⁶, ii K. 5²¹, iii K. 18¹⁸: but is found in good authors, e.g. Thuc. viii 17 § 1: Plat. Epist. 358 B. Cp. διελέμπαρεν Tob. 10⁷, ἐκλιμπάνον Zech. 11¹⁶.

20. ὀχύρωμα: stronghold. This word occurs in the Fayûm papyri (Swete Introd. p. 292). — εἰς τὸν τόπον κτλ.: an extraordinary piece of tautology — He threw him into the stronghold, into the place in which the king's prisoners are kept there in the strong-

δεσμῶται τοῦ βασιλέως κατέχονται ἐκεῖ ἐν τῷ ὀχυρώματι.
²¹ καὶ ἦν Κύριος μετὰ Ἰωσήφ καὶ κατέχευεν αὐτοῦ ἔλεος, καὶ
 ἔδωκεν αὐτῷ χάριν ἐναντίον τοῦ ἀρχιδεσμοφύλακος. ²² καὶ
 ἔδωκεν ὁ ἀρχιδεσμοφύλαξ τὸ δεσμωτήριον διὰ χειρὸς Ἰωσήφ
 καὶ πάντας τοὺς ἀπηγμένους ὅσοι ἐν τῷ δεσμωτηρίῳ, καὶ
 πάντα ὅσα ποιούσιν ἐκεῖ. ²³ οὐκ ἦν ὁ ἀρχιδεσμοφύλαξ
 γινώσκων δι' αὐτὸν οὐθέν· πάντα γὰρ ἦν διὰ χειρὸς Ἰωσήφ,
 διὰ τὸ τὸν κύριον μετ' αὐτοῦ εἶναι· καὶ ὅσα αὐτὸς ἐποίει,
 Κύριος εὐδοοῖ ἐν ταῖς χερσὶν αὐτοῦ.

¹ Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα ἡμαρτεν ὁ ἀρχιοινο-
 χός τοῦ βασιλέως Αἰγύπτου καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ
 αὐτῶν βασιλεῖ Αἰγύπτου. ² καὶ ὠργίσθη Φαραὼ ἐπὶ τοῖς
 δυσὶν εὐνούχοις αὐτοῦ, ἐπὶ τῷ ἀρχιοινοχῷ καὶ ἐπὶ τῷ ἀρχι-
 σιτοποιῷ· ³ καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ ἀρχι-
 δεσμοφύλακι εἰς τὸ δεσμωτήριον, εἰς τὸν τόπον οὗ Ἰωσήφ
 ἀπῆκτο ἐκεῖ. ⁴ καὶ συνέστησεν ὁ ἀρχιδεσμώτης τῷ Ἰωσήφ

hold = *He threw him into the strong-
 hold in which the king's prisoners are
 kept.* The addition of 'there' after
 'in which' is normal in the LXX.
 See § 69. But the further addition
 of 'in the stronghold' seems to arise
 from a misreading of the Hebrew
 text.

21. *ἔλεος*: § 8.

22. *ἀρχιδεσμοφύλαξ*: Gen. 30^{21, 22, 23},
 40⁸, 41¹. Cp. 40⁴ *ἀρχιδεσμώτης*. Nei-
 ther word is known elsewhere. — *ἔδω-
 κεν* . . . *διὰ χειρὸς*: 4 n. — *τοὺς ἀπηγ-
 μένους*: *the prisoners*. Ἀπάγειν is the
 regular word used of leading off to
 prison. Cp. 42¹⁶: Plat. *Men.* 80 B ὡς
 γόης ἀπαχθείης. Sometimes it implies
 execution as in Acts 12¹⁹.

23. ἦν . . . γινώσκων: analytic
 form of imperfect. § 72. — δι' αὐτόν:
 cp. 8 δι' ἐμέ. Here again δι' αὐτόν has

nothing to correspond to it in the
 Hebrew, in which the sentence is also
 divided differently from the way in
 which it is in the Greek. — αὐτός: § 13.

1. *ῥήματα*: *things*. Cp. 39⁹ n.
 This use is very common. — *ἡμαρτεν*:
 § 42. — *ἀρχιοινοχός* . . . *ἀρχισιτο-
 ποιός*: used also by Philo I 662, *De
 Somn.* § 2: II 63, *De Jos.* § 26. The
 functions of the king's cup-bearer at
 the Persian court are described in Xen.
Cyrop. I 3 §§ 8, 9.

2. *δυσὶν*: § 14.

3. *εἰς τὸν τόπον οὗ* . . . *ἐκεῖ*: liter-
 ally *in the place where Joseph had been
 led off there*. § 69. οὗ here stands
 for οἱ. § 34.

4. *συνέστησεν*: *put them under the
 charge of*. This word is often used in
 classical authors of putting a pupil un-
 der a master or introducing a person

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αὐτοὺς, καὶ παρέστη αὐτοῖς· ἦσαν δὲ ἡμέρας ἐν τῇ φυλακῇ.
⁵ καὶ ἴδον ἀμφότεροι ἐνύπνιον, ἐκάτερος ἐνύπνιον ἐν μιᾷ
 νυκτί, ὁρασις τοῦ ἐνυπνίου αὐτοῦ, ὁ ἀρχιοινοχόος καὶ ὁ ἀρχι-
 σιτοποιὸς οἳ ἦσαν τῷ βασιλεῖ Αἰγύπτου, οἳ ὄντες ἐν τῷ
 δεσμωτηρίῳ. ⁶ εἰσῆλθεν δὲ πρὸς αὐτοὺς τὸ πρῶν Ἰωσήφ,
 καὶ ἶδεν αὐτοὺς καὶ ἦσαν τεταραγμένοι. ⁷ καὶ ἡρώτα τοὺς
 εὐνούχους Φαραώ, οἳ ἦσαν μετ' αὐτοῦ ἐν τῇ φυλακῇ παρὰ τῷ
 κυρίῳ αὐτοῦ, λέγων "Τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σή-
 μερον;" ⁸ οἳ δὲ εἶπαν αὐτῷ "Ἐνύπνιον ἴδομεν, καὶ ὁ συγ-
 κρίνων αὐτὸ οὐκ ἔστιν." εἶπεν δὲ αὐτοῖς Ἰωσήφ "Οὐχὶ διὰ
 τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστίν; διηγήσασθε οὖν μοι."
⁹ καὶ διηγήσατο ὁ ἀρχιοινοχόος τὸ ἐνύπνιον αὐτοῦ τῷ Ἰωσήφ
 καὶ εἶπεν "Ἐν τῷ ὕπνῳ μου ἦν ἄμπελος ἐναντίον μου. ¹⁰ ἐν
 δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα ἀνενηνο-
 χυῖα βλαστούς· πέπειροι οἱ βότρυες σταφυλῆς. ¹¹ καὶ τὸ
 ποτήριον Φαραὼ ἐν τῇ χειρὶ μου· καὶ ἔλαβον τὴν σταφυλὴν
 καὶ ἐξέθλιψα αὐτὴν εἰς τὸ ποτήριον, καὶ ἔδωκα τὸ ποτήριον
 εἰς τὰς χεῖρας Φαραώ." ¹² καὶ εἶπεν αὐτῷ Ἰωσήφ "Τοῦτο ἡ
 σύγκρισις αὐτοῦ. οἳ τρεῖς πυθμένες τρεῖς ἡμέραι εἰσὶν·
¹³ ἔτι τρεῖς ἡμέραι καὶ μνησθήσεται Φαραὼ τῆς ἀρχῆς σου,
 καὶ ἀποκαταστήσει σε ἐπὶ τὴν ἀρχιοινοχοίαν σου, καὶ

to a patron. — **παρέστη**: like Latin *aderat*. The subject is Joseph. — **ἡμέρας**: for some time. A Hebraism. § 86.

5. ὁρασις τοῦ ἐνυπνίου αὐτοῦ: these words have no construction and add nothing to the meaning. Let us call them 'nominative in apposition to the sentence.'

6. τὸ πρῶν: in the morning. Such adverbial expressions are common in the LXX.

8. ὁ συγκρίνων: to interpret. Cp.

Dan. O' 57 τὸ σύγκριμα τῆς γραφῆς, 17 ἡ σύγκρισις αὐτῶν. Συγκρίνειν also means 'to compare.' In i Cor. 2¹³ πνευματικοῖς πνευματικὰ συγκρίνοντες the meaning perhaps is 'expounding spiritual things to the spiritual.' — **διασάφησις**: = σύγκρισις. In LXX only in Gen. 40⁸: ii Esdr. 5⁶, 7¹¹.

10. πυθμένες: stems.

12. Τοῦτο ἡ σύγκρισις: in Attic Greek attraction is usual in such cases, as in 18 Αὕτη ἡ σύγκρισις.

13. ἀρχιοινοχοίαν: ἀπαξ εἰρημέσων.

δώσεις τὸ ποτήριον Φαραὼ εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχὴν σου τὴν προτέραν, ὡς ἤσθα οἰνοχοῶν. · ¹⁴ ἀλλὰ μνησθητί μου διὰ σεαυτοῦ ὅταν εὖ σοι γένηται, καὶ ποιήσεις ἐν ἐμοὶ ἔλεος, καὶ μνησθήσῃ περὶ ἐμοῦ Φαραῶ, καὶ ἐξάξεις με ἐκ τοῦ ὀχυρώματος τούτου. ¹⁵ ὅτι κλοπῇ ἐκλάπην ἐκ γῆς Ἑβραίων, καὶ ὦδε οὐκ ἐποίησα οὐδέν, ἀλλ' ἐνέβαλόν με εἰς τὸν λάκκον τούτον.” ¹⁶ καὶ ἶδεν ὁ ἀρχισιτοποιὸς ὅτι ὀρθῶς συνέκρινεν, καὶ εἶπεν τῷ Ἰωσήφ “Κἀγὼ ἶδον ἐνύπνιον, καὶ ὥμην τρία κανᾶ χονδριτῶν αἶρειν ἐπὶ τῆς κεφαλῆς μου. ¹⁷ ἐν δὲ τῷ κανῷ τῷ ἐπάνω ἀπὸ πάντων τῶν γενημάτων ὧν ὁ βασιλεὺς Φαραὼ ἐσθίει, ἔργον σιτοποιουῦ. καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου.” ¹⁸ ἀποκριθεὶς δὲ Ἰωσήφ εἶπεν αὐτῷ “Αὕτη ἡ σύγκρισις αὐτοῦ. τὰ τρία κανᾶ τρεῖς ἡμέραι εἰσὶν. ¹⁹ ἐπὶ τριῶν ἡμερῶν ἀφελεῖ Φαραὼ τὴν κεφαλὴν σου ἀπὸ σοῦ, καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ.” ²⁰ ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἡμέρα γενέσεως ἦν Φαραῶ, καὶ ἐποιοεῖ πότον πᾶσι

— ἀρχήν: perhaps *τιμήν* would be used here in classical Greek. — ἤσθα οἰνοχοῶν: analytic imperfect. § 72.

14. διὰ σεαυτοῦ: *in thyself*. — ποιήσεις . . . ἔλεος: § 74.

15. κλοπῇ ἐκλάπην: § 61. — λάκκον: 37²¹ n.

16. κανᾶ: *κανοῦν*, a basket of reed (*ἄβρα*), is used specially for a bread-basket (Lat. *canistrum*). — χονδριτῶν: in Athen. 109 c *χονδριτης* is enumerated among the species of bread, and it is further explained that it was made of *ζεαί*. Barley (*κριθή*), it is added, does not make groats (*χόνδρος*). By Hdt. II 36 *ζεαί* is identified with *δρυαί*, which is supposed to be rye.

The Egyptians, he says, do not live on wheat or barley, like the rest of the world, ἀλλὰ ἀπὸ ὀλυρέων ποιεῖνται σιτία, τὰς ζείας μετετέτεροι καλέουσι. In another passage Herodotus gives us the Egyptian name for these loaves, II 77 ἀρτοφαγέουσι δὲ ἐκ τῶν ὀλυρέων ποιεῖντες ἄρτους, τοὺς ἐκεῖνοι κυλλήστis ὀνομάζουσι. Cp. iii K. 19⁶ ἐγκρυφίας ὀλυρείτης.

17. γενημάτων: = *γεννημάτων*, *productions*.

20. ἡμέρα γενέσεως: an obvious way of expressing ‘birthday,’ but not employed by classical writers. The idea is generally conveyed by τὰ γενέθλια, the *birthday feast*. Xen. *Cyrop.* I 3 § 10 *ὅτε εἰστίσας σὺ τοὺς φίλους ἐν*

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τοῖς παισὶν αὐτοῦ· καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ ἀρχιου-
χοῦ καὶ τῆς ἀρχῆς τοῦ ἀρχισιτοποιοῦ ἐν μέσῳ τῶν παίδων
αὐτοῦ. ²¹ καὶ ἀπεκατέστησεν τὸν ἀρχιουχοῦν ἐπὶ τὴν
ἀρχὴν αὐτοῦ, καὶ ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα Φαραώ.
²² τὸν δὲ ἀρχισιτοποιὸν ἐκρέμασεν, καθὰ συνέκρινεν αὐτοῖς
Ἰωσήφ. ²³ οὐκ ἐμνήσθη δὲ ὁ ἀρχιουχοῦς τοῦ Ἰωσήφ,
ἀλλὰ ἐπελάθετο αὐτοῦ.

¹ Ἐγένετο δὲ μετὰ δύο ἔτη ἡμερῶν Φαραὼ ἶδεν ἐνύπνιον.
ᾧετο ἐστάναι ἐπὶ τοῦ ποταμοῦ, ² καὶ ἰδοὺ ὥσπερ ἐκ τοῦ
ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἶδει καὶ ἐκλεκταὶ
ταῖς σαρκίν, καὶ ἐβόσκοντο ἐν τῷ ἄχει. ³ ἄλλαι δὲ ἑπτὰ
βόες ἀνέβαινον μετὰ ταύτας ἐκ τοῦ ποταμοῦ, αἰσχυραὶ τῷ
εἶδει καὶ λεπταὶ ταῖς σαρκίν; καὶ ἐνέμοντο αἱ βόες παρὰ τὸ
χεῖλος τοῦ ποταμοῦ ἐν τῷ ἄχει. ⁴ καὶ κατέφαγον αἱ ἑπτὰ
βόες αἱ αἰσχυραὶ καὶ λεπταὶ ταῖς σαρκίν τὰς ἑπτὰ βόας τὰς
καλὰς τῷ εἶδει καὶ τὰς ἐκλεκτάς. • ἠγέρθη δὲ Φαραώ. ⁵ καὶ
ἐνυπνιάσθη τὸ δεύτερον· καὶ ἰδοὺ ἑπτὰ στάχυες ἀνέβαινον
ἐν πυθμένι ἐνί, ἐκλεκτοὶ καὶ καλοὶ. ⁶ ἄλλοι δὲ ἑπτὰ στάχυες
λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο μετ' αὐτούς. ⁷ καὶ κατέ-
πιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ
στάχους τοὺς ἐκλεκτοὺς καὶ τοὺς πλήρεις. ἠγέρθη δὲ
Φαραώ, καὶ ἦν ἐνύπνιον. ⁸ ἐγένετο δὲ πρῶτὶ καὶ ἑταράχθη
ἡ ψυχὴ αὐτοῦ· καὶ ἀποστείλας ἐκάλεσεν πάντας τοὺς ἐξη-

τοῖς γενεθλοῖς. — παισίν: *servants*. So frequently. The usage is common also in classical Greek, e.g. Ar. *Ran.* 40. Similarly in France a 'garçon' may be a greybeard. In 43²⁸ Joseph's father is called his παῖς. — ἐμνήσθη τῆς ἀρχῆς: divergent from the Hebrew.

21. ἔδωκεν: sc. ὁ ἀρχιουχοῦς.

1. ἔτη ἡμερῶν: the addition of ἡμερῶν is a Hebraism. Cp. i Mac. 1²⁹. — Ἐγένετο . . . ἶδεν: § 42.

2. τῷ ἄχει: Hebrew *ahy*. This is perhaps the Egyptian name for the reed-grass of the Nile. The word is indeclinable. Sir. 40¹⁶ ἄχει ἐπὶ παντὸς ὕδατος καὶ χερίλους ποταμοῦ. In Is. 19⁷ the spelling is τὸ ἄχι.

4. βόας: § 5.

6. ἀνεμόφθοροι: *blasted by the wind*. Cp. Prov. 10⁶: Hos. 8⁷: Is. 19⁷: Philo II 481, *De Exsecr.* § 4.

8. ἐγένετο . . . καὶ: § 41. —

γητὰς Αἰγύπτου καὶ πάντας τοὺς σοφοὺς αὐτῆς, καὶ διηγῆ-
 σατο αὐτοῖς Φαραὼ τὸ ἐνύπνιον· καὶ οὐκ ἦν ὁ ἀπαγγελλων
 αὐτὸ τῷ Φαραώ. ⁹καὶ ἐλάλησεν ὁ ἀρχινομοφύλακος πρὸς
 Φαραὼ λέγων “Τὴν ἁμαρτίαν μου ἀναμνήσκω σήμερον.
¹⁰Φαραὼ ὠργίσθη τοῖς παισὶν αὐτοῦ, καὶ ἔθετο ἡμᾶς ἐν
 φυλακῇ ἐν τῷ οἴκῳ τοῦ ἀρχιδεσμοφύλακος, ἐμέ τε καὶ τὸν
 ἀρχισιτοποιόν. ¹¹καὶ ἴδομεν ἐνύπνιον ἐν νυκτὶ μιᾷ, ἐγὼ
 καὶ αὐτός· ἕκαστος κατὰ τὸ αὐτοῦ ἐνύπνιον ἴδομεν. ¹²ἦν
 δὲ ἐκεῖ μεθ’ ἡμῶν νεανίσκος παῖς Ἑβραῖός τοῦ ἀρχιμαγέρου,
 καὶ διηγησάμεθα αὐτῷ, καὶ συνέκρινεν ἡμῖν. ¹³ἐγενήθη
 δὲ καθὼς συνέκρινεν ἡμῖν, οὕτως καὶ συνέβη, ἐμέ τε ἀπο-
 κατασταθῆναι ἐπὶ τὴν ἀρχὴν μου, ἐκείνον δὲ κρεμασθῆ-
 ναι.” ¹⁴Ἀποστείλας δὲ Φαραὼ ἐκάλεσεν τὸν Ἰωσήφ, καὶ
 ἐξήγαγεν αὐτὸν ἐκ τοῦ ὀχυρώματος. καὶ ἐξύρῃσαν αὐτὸν
 καὶ ἥλλαξαν τὴν στολὴν αὐτοῦ· καὶ ἦλθεν πρὸς Φαραώ.
¹⁵εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ “Ἐνύπνιον ἐώρακα, καὶ ὁ συγ-
 κρώνων αὐτὸ οὐκ ἔστιν· ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων,
 ἀκούσαντά σε ἐνύπνια συγκρίναι αὐτά.” ¹⁶ἀποκριθεὶς δὲ
 Ἰωσήφ τῷ Φαραώ εἶπεν “Ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται
 τὸ σωτήριον Φαραώ.” ¹⁷ἐλάλησεν δὲ Φαραὼ τῷ Ἰωσήφ
 λέγων “Ἐν τῷ ὕπνῳ μου ὥμην ἐστάναι ἐπὶ τὸ χεῖλος τοῦ
 ποταμοῦ. ¹⁸καὶ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες
 καλαὶ τῷ εἶδει καὶ ἐκλεκταὶ ταῖς σαρξίν, καὶ ἐνέμοντο ἐν

ὁ ἀπαγγελλων: cp. 40⁸ ὁ συγκρώνων. In classical Greek a future participle would be used in such cases.

13. ἐγενήθη . . . συνέβη: § 42.

14. ἐξήγαγεν: Hebrew, ‘they brought him hastily.’ — ἐξύρῃσαν: Hebrew, ‘he shaved himself.’

16. Ἄνευ τοῦ θεοῦ κτλ.: *without God there shall not be given the answer of safety to Pharaoh.* The word which in the R.V. is translated ‘It

is not in me’ has here been taken as a preposition governing ‘God,’ and a negative has somehow got in after it.

17. ἐπὶ τὸ χεῖλος: in v. 2 we had ἐστάναι ἐπὶ τοῦ ποταμοῦ, which is better Greek. In a classical writer we might explain the accusative here as a pregnant construction, meaning ‘to go to the bank of the river and stand there.’ But see § 95.

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τῷ ἄχει· ¹⁹ καὶ ἰδοὺ ἑπτὰ βόες ἕτεραι ἀνέβαινον ὀπίσω αὐτῶν ἐκ τοῦ ποταμοῦ, πονηραὶ καὶ αἰσχραὶ τῷ εἶδει καὶ λεπταὶ ταῖς σαρκίν, καὶ ἐνέμοντο ἐν τῷ ἄχει· οἷας οὐκ εἶδον τοιαύτας ἐν ὅλῃ Αἰγύπτῳ αἰσχροτέρας· ²⁰ καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχραὶ καὶ λεπταὶ τὰς ἑπτὰ βόας τὰς πρώτας τὰς καλὰς καὶ ἐκλεκτάς, ²¹ καὶ εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν· καὶ οὐ διάδηλοι ἐγένοντο ὅτι εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν, καὶ αἱ ὄψεις αὐτῶν αἰσχραὶ καθὰ καὶ τὴν ἀρχήν. ἐξεγερθεὶς δὲ ἐκοιμήθη. ²² καὶ ἶδον πάλιν ἐν τῷ ὕπνῳ μου, καὶ ὥσπερ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἐνὶ πλήρεις καὶ καλοί· ²³ ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο ἐχόμενοι αὐτῶν· ²⁴ καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχους τοὺς καλοὺς καὶ τοὺς πλήρεις. εἶπα οὖν τοῖς ἐξηγηταῖς, καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι.” ²⁵ καὶ εἶπεν Ἰωσήφ τῷ Φαραῷ “Τὸ ἐνύπνιον Φαραῷ ἔν ἐστιν· ὅσα ὁ θεὸς ποιεῖ, ἔδειξεν τῷ Φαραῷ. ²⁶ αἱ ἑπτὰ βόες αἱ καλαὶ ἑπτὰ ἔτη ἐστίν, καὶ οἱ ἑπτὰ στάχυες οἱ καλοὶ ἑπτὰ ἔτη ἐστίν· τὸ ἐνύπνιον Φαραῷ ἔν ἐστιν. ²⁷ καὶ αἱ ἑπτὰ βόες αἱ λεπταὶ αἱ ἀναβαίνουσαι ὀπίσω αὐτῶν ἑπτὰ ἔτη ἐστίν, καὶ οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἔσονται ἑπτὰ ἔτη λιμοῦ. ²⁸ τὸ δὲ ῥῆμα ὁ εἶρηκα Φαραῷ· ὅσα ὁ θεὸς ποιεῖ ἔδειξεν τῷ Φαραῷ. ²⁹ ἰδοὺ ἑπτὰ ἔτη ἔρχεται εὐθηνία πολλὴ ἐν πάσῃ γῇ Αἰγύπτῳ·

19. οἷας . . . τοιαύτας: literally such as I never saw the like in all Egypt more ill-favoured. A mixture of two constructions. The first is an instance of that insertion of a demonstrative after the relative which is a mark of Biblical Greek (§ 69); the second is οἷων αἰσχροτέρας. — αἰσχροτέρας: § 12.

21. διάδηλοι ἐγένοντο: sc. αἱ ἑπτὰ βόες αἱ αἰσχραὶ καὶ λεπταί. — καθὰ: adverb meaning ‘as,’ originally καθ’ ἃ.

Common in the LXX and in Hellenistic Greek generally. — τὴν ἀρχήν: adverbial accusative, at the beginning.

23. ἐχόμενοι αὐτῶν: close after them.

28. τὸ δὲ ῥῆμα κτλ.: but as for the thing which I said unto Pharaoh, with reference to v. 25. This is a good instance to show how ῥῆμα passes from ‘word’ to ‘thing.’ See 39^o n.

29. εὐθηνία: the verb εὐθηνεῖν is

⁸⁰ ἥξει δὲ ἑπτὰ ἔτη λιμοῦ μετὰ ταῦτα, καὶ ἐπιλησθήσονται τῆς πλησμονῆς ἐν ὅλῃ τῇ γῇ Αἰγύπτῳ, καὶ ἀναλώσει ὁ λιμὸς τὴν γῆν. ⁸¹ καὶ οὐκ ἐπιγνωσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα, ἰσχυρὸς γὰρ ἔσται σφόδρα. ⁸² περὶ δὲ τοῦ δευτερώσαι τὸ ἐνύπνιον Φαραὼ δῖς, ὅτι ἀληθὲς ἔσται τὸ ῥῆμα τὸ παρὰ τοῦ θεοῦ, καὶ ταχυνεῖ ὁ θεὸς τοῦ ποιῆσαι αὐτό. ⁸³ νῦν οὖν σκέψαι ἄνθρωπον φρόνιμον καὶ συνετόν, καὶ κατὰστησον αὐτὸν ἐπὶ τῆς γῆς Αἰγύπτου. ⁸⁴ καὶ ποιησάτω Φαραὼ καὶ καταστησάτω τοπάρχας ἐπὶ τῆς γῆς, καὶ ἀποπεμπτωσάτωσαν πάντα τὰ γενήματα τῆς γῆς Αἰγύπτου τῶν ἑπτὰ ἐτῶν τῆς εὐθηνίας, ⁸⁵ καὶ συναγαγέτωσαν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν τῶν ἐρχομένων τῶν καλῶν τούτων. καὶ συναχθῆτω ὁ σῖτος ὑπὸ χεῖρα Φαραῶ, βρώματα ἐν ταῖς πόλεσιν συναχθῆτω. ⁸⁶ καὶ ἔσται τὰ βρώματα πεφυλαγμένα τῇ γῇ εἰς τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ᾧ ἔσονται ἐν γῇ Αἰγύπτῳ, καὶ οὐκ ἐκτριβήσεται ἡ γῆ ἐν τῷ

used in Arist. *E.N.* I 9 § 11 for the external side of happiness, and *εὐθηνία* itself occurs in *Rhet.* I 5 § 3 in the same connexion. Cp. Philo I 438, *De Migr. Abr.* § 3 τὴν σωματικὴν εὐθηνίαν καὶ τὰς τῶν ἐκτὸς ἀφθόνους περιουσίας. Josephus (*Ant.* II 5 § 7) has in this context *εὐεργηρία*. Cp. Arist. *E.N.* I 8 § 6, VIII 1 § 1.

81. ἀπὸ τοῦ λιμοῦ: *by reason of the famine*. An unclassical use of the preposition § 92.

82. δευτερώσαι . . . δῖς: the same kind of pleonasm is used in English, — 'the repeating twice.' For *δευτεροῦν* cp. i K. 26³: iii K. 18⁹⁴. It occurs 13 times in the LXX. — **81.** *δι:* (*the reason is*) *that*. — **τοῦ ποιῆσαι αὐτό:** in Biblical Greek the latter of two verbs is often put into the genitive infinitive. § 60.

84. καὶ ποιησάτω: a literal following of the Hebrew. — **τοπάρχας:** *prefects*. For the form cp. *κομάρχης* Esther 2⁸: Xen. *Anab.* IV 5 § 10, 24: *γενεσιάρχης* Wisd. 13⁸. The word *τοπάρχης* occurs 17 times in the LXX and was probably a technical term of administration in Egypt under the Ptolemies. Cp. iv K. 18²⁴. Strabo (XVII § 3, p. 787) mentions that most of the *νομοὶ* in Egypt were divided into *τοπαρχίαι*. — **ἀποπεμπτωσάτωσαν:** *take the fifth part of*. Cp. 47²⁴: Philo I 469, *De Migr. Abr.* § 37 τὸν γὰρ σῖτον ἀποπεμποῦν κελεύει.

86. ἔσται . . . πεφυλαγμένα: analytic form of future perfect = *πεφυλάξεται*. § 72. — **ἔξονται:** the stress laid on the plurality of the years might justify the use of the plural verb here even in classical Greek. In Hellenistic

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λιμῶ.” ³⁷ Ἦρεσεν δὲ τὰ ῥήματα ἐναντίον Φαραὼ καὶ ἐναντίον πάντων τῶν παίδων αὐτοῦ. ³⁸ καὶ εἶπεν Φαραὼ πᾶσιν τοῖς παισὶν αὐτοῦ “Μὴ εὐρήσομεν ἄνθρωπον τοιοῦτον, ὃς ἔχει πνεῦμα θεοῦ ἐν αὐτῷ;” ³⁹ εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ “Ἐπειδὴ ἔδειξεν ὁ θεός σοι πάντα ταῦτα, οὐκ ἔστιν ἄνθρωπος φρονιμώτερός σου καὶ συνετώτερος. ⁴⁰ σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου, καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου· πλὴν τὸν θρόνον ὑπερέξω σου ἐγώ.” ⁴¹ εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ “Ἴδου καθίστημί σε σήμερον ἐπὶ πάσης γῆς Αἰγύπτου.” ⁴² καὶ περιελόμενος Φαραὼ τὸν δακτύλιον ἀπὸ τῆς χειρὸς αὐτοῦ περιέθηκεν αὐτὸν ἐπὶ τὴν χεῖρα Ἰωσήφ, καὶ ἐνέδυσεν αὐτὸν στολὴν βυσσίνην, καὶ περιέθηκεν κλοιὸν χρυσοῦν περὶ τὸν τράχηλον αὐτοῦ. ⁴³ καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δεύτερον τῶν αὐτοῦ, καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κήρυξ· καὶ κατέστησεν αὐτὸν ἐφ’ ὅλης τῆς γῆς Αἰγύπτου. ⁴⁴ εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ “Ἐγὼ Φαραώ· ἄνευ σοῦ οὐκ ἔξαρει οὐθεὶς τὴν χεῖρα αὐτοῦ ἐπὶ πάσῃ γῇ Αἰγύπτου.” ⁴⁵ καὶ ἐκάλεσεν Φαραὼ τὸ ὄνομα Ἰωσήφ Ψονθομφανήχ· καὶ

Greek, however, the observation of the rule of syntax about the neuter plural is capricious. We have the plural again in 53 and 54 and in 42³⁰. Cp. Ps. 17^{23, 27}.

40. πλὴν: *only*. Cp. Jdg. 14¹⁶. — τὸν θρόνον: probably accusative of respect and ὑπερέξω intransitive.

42. βυσσίνη: *of fine linen*. Hdt. II 86 speaks of the Egyptian mummies as being wrapt in σινδῶν βυσσίνῃ. — κλοιόν: from κλείω. Properly a dog-collar.

43. ἐκήρυξεν κτλ.: in the Hebrew the verb is in the plural and the sentence runs thus — *and they cried before him* ‘*abrekhl*,’ the last word being supposed to be Egyptian. If so, the Alexandrian

translator ought to have known what it meant. The Vulgate has here — *clamante præcone ut omnes coram eo genu flecterent*. — κήρυξ: this accentuation is correct in principle, since the υ is naturally long, but the word is generally written κήρυξ, like φοῖνιξ.

44. Ἐγὼ Φαραώ: *So sure as I am Pharaoh*.

45. Ψονθομφανήχ: Jos. Ant. II 6 § 1 προσηγόρευσε αὐτὸν Ψοθομφάνηχον . . . σημαίνει γὰρ τὸ ὄνομα κρυπτῶν εὐρετὴν (*finder of hidden things*). The Vulgate here has — *Vertitque nomen eius, et vocavit eum lingua Ægyptiaca, Salvatorem mundi*. Crum in Hastings’ *Dict. of the Bible*

ἔδωκεν αὐτῷ τὴν Ἀσεννέθ θυγατέρα Πιτρεφῆ ἱερέως Ἡλίου πόλεως αὐτῷ εἰς γυναῖκα. ⁴⁶ Ἰωσήφ δὲ ἦν ἐτῶν τριάκοντα ὅτε ἔστη ἐναντίον Φαραὼ βασιλέως Αἰγύπτου. ἐξῆλθεν δὲ Ἰωσήφ ἐκ προσώπου Φαραῶ, καὶ διήλθεν πᾶσαν γῆν Αἰγύπτου. ⁴⁷ καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἑπτὰ ἔτεσιν τῆς εὐθηνίας δράγματα. ⁴⁸ καὶ συνήγαγεν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν ἐν οἷς ἦν ἡ εὐθηνία ἐν γῇ Αἰγύπτου, καὶ ἔθηκεν τὰ βρώματα ἐν ταῖς πόλεσιν. βρώματα τῶν πεδίων τῆς πόλεως τῶν κύκλῳ αὐτῆς Ὡν ἔθηκεν ἐν αὐτῇ. ⁴⁹ καὶ συνήγαγεν Ἰωσήφ σῖτον ὥσπερ τὴν ἄμμον τῆς θαλάσσης πολὺν σφόδρα, ὥς οὐκ ἠδύνατο ἀριθμῆσαι. οὐ γὰρ ἦν ἀριθμός. ⁵⁰ τῷ δὲ Ἰωσήφ ἐγένοντο υἱοὶ δύο πρὸ τοῦ ἐλθεῖν τὰ ἑπτὰ ἔτη τοῦ λιμοῦ, οὓς ἔτεκεν αὐτῷ Ἀσεννέθ θυγάτηρ Πιτρεφῆ ἱερέως Ἡλίου πόλεως. ⁵¹ ἐκάλεσεν δὲ Ἰωσήφ τὸ ὄνομα τοῦ πρωτοτόκου Μαννασσή λέγων “Ὅτι ἐπιλαθέσθαι με ἐποίησεν ὁ θεὸς πάντων τῶν πόνων μου καὶ πάντων τῶν τοῦ πατρὸς μου.”

explains the word from the Egyptian, as meaning ‘God speaks (and) he lives.’ — Ἀσεννέθ: Jos. Ant. II 6 § 1 Ἀσανέθη: Hebrew *Asenath*: Vulgate *Aseneth*. The name is said to mean ‘dedicated to Neith.’ — Πιτρεφῆ: Hebrew *Poti-pher*. The Greek name is identical, and the Hebrew very nearly so, with that of the captain of the guard. It is explained to mean ‘gift of the Sun-god’ = Greek *Heli-odorus*. — Ἡλίου πόλεως: Heliopolis, the Hebrew *Ḥn* and Egyptian *An*, lies about 10 miles to the north-east of Cairo. It was the site of a great temple of the Sun. An obelisk dedicated to this god is still standing on the site of the temple of Ra (i.e. the Sun) at Heliopolis. Cp. Ex. 1¹¹ Ὡν, ἡ ἐστὶν Ἡλίου πόλις. For the form of

the proper name cp. Gen. 46²⁸ Ἡρώων πόλιν.

47. δράγματα: *handfuls*, indicating plenty. 37⁷ n.

48. ἐν οἷς ἦν ἡ εὐθηνία: perhaps this points to a better reading than that of our present Hebrew text. — βρώματα: the omission of the article is only due to its absence from the Hebrew. The Greek, as it stands, must be construed thus — *the food of the city-plains that are round about Ḥn itself did he put therein*. But there is no mention here of Ḥn in the Hebrew.

51. Μαννασσή: *making to forget*. Jos. Ant. II 6 § 8 σημαίνει δ’ ἐπιλήθον. — πάντων τῶν τοῦ πατρὸς μου: *all my father's house*, or possibly neuter, as in Lk. 2⁴⁹, *all my father's affairs*.

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⁵²τὸ δὲ ὄνομα τοῦ δευτέρου ἐκάλεσεν Ἐφραίμ, “Ὅτι ἤψωσέν με ὁ θεὸς· ἐν γῇ ταπεινώσεώς μου.” ⁵³Παρῆλθον δὲ τὰ ἑπτὰ ἔτη τῆς εὐθηνίας ἃ ἐγένετο ἐν γῇ Αἰγύπτῳ, ⁵⁴καὶ ἤρξαντο τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ἔρχεσθαι, καθὰ εἶπεν Ἰωσήφ. καὶ ἐγένετο λιμὸς ἐν πάσῃ τῇ γῇ· ἐν δὲ πάσῃ γῇ Αἰγύπτου οὐκ ἦσαν ἄρτοι. ⁵⁵καὶ ἐπείωσεν πᾶσα ἡ γῇ Αἰγύπτου, ἐκέκραξεν δὲ πᾶς ὁ λαὸς πρὸς Φαραὼ περὶ ἄρτων· εἶπεν δὲ Φαραὼ πᾶσι τοῖς Αἰγυπτίοις “Πορεύεσθε πρὸς Ἰωσήφ, καὶ ὁ ἐὰν εἴπῃ ὑμῖν ποιήσατε.” ⁵⁶καὶ ὁ λιμὸς ἦν ἐπὶ προσώπου πάσης τῆς γῆς· ἀνέφξεν δὲ Ἰωσήφ πάντας τοὺς σιτοβολῶνας, καὶ ἐπώλει πᾶσι τοῖς Αἰγυπτίοις. ⁵⁷καὶ πᾶσαι αἱ χῶραι ἦλθον εἰς Αἴγυπτον ἀγοράζειν πρὸς Ἰωσήφ· ἐπεκράτησεν γὰρ ὁ λιμὸς ἐν πάσῃ τῇ γῇ.

¹Ἰδὼν δὲ Ἰακώβ ὅτι ἐστὶν πρᾶσις ἐν Αἰγύπτῳ εἶπεν τοῖς υἱοῖς αὐτοῦ “Ἵνα τί ῥαθυμεῖτε; ²ἰδοὺ ἀκήκοα ὅτι ἐστὶν σῖτος ἐν Αἰγύπτῳ· κατὰβητε ἐκεῖ καὶ πρίασθε ἡμῖν μικρὰ βρώματα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν.” ³κατέβησαν δὲ οἱ ἀδελφοὶ Ἰωσήφ οἱ δέκα πρίασθαι σῖτον ἐξ Αἰγύπτου· ⁴τὸν δὲ Βενιαμὴν τὸν ἀδελφὸν Ἰωσήφ οὐκ ἀπέστειλεν μετὰ τῶν ἀδελφῶν αὐτοῦ· εἶπεν γάρ “Μὴ ποτε συμβῇ αὐτῷ μαλακία.” ⁵ἦλθον δὲ οἱ υἱοὶ Ἰσραὴλ ἀγοράζειν μετὰ τῶν ἐρχο-

52. Ἐφραίμ: explained differently in the Hebrew, ‘for God hath made me fruitful.’ Jos. Ant. II 6 § 1 has another interpretation — ὁ δὲ νεώτερος Ἐφραΐμης· ἀποδιδούς δὲ τοῦτο σημαίνει, διὰ τὸ ἀποδοθῆναι αὐτὸν τῇ ἐλευθερίᾳ τῶν προγόνων.

55. ἐπείωσεν: § 25. — ἐκέκραξεν: reduplicated 1st aorist, § 20.

56. ἐπὶ προσώπου: a Hebraism. — σιτοβολῶνας: granaries. From σῖτος and βάλλω. Only here in LXX.

1. πρᾶσις: a market, Latin *anona*. In the Hebrew the word is

the same as that which in the next verse is translated *σῖτος*. — Ἵνα τί: sometimes written as one word *ἵνατί*. This way of expressing ‘why’ is common in Biblical Greek (e.g. Gen. 44^{4,7}, 47¹⁵: Ex. 5^{4,15,22}: Mt. 27⁴⁸: Acts 7²⁶), from which it is imitated by St. Augustine in the Latin formula *ut quid* (e.g. *C.D.* IV 18). It is not unknown to classical writers. Plat. *Apol.* 26 C Ἵνα τί ταῦτα λέγεις; *Symp.* 205 A.

4. μαλακία: cp. v. 38 *μαλακισθῆναι*, 44²⁰ for the meaning of ‘harm.’

μένων· ἦν γὰρ ὁ λιμὸς ἐν γῇ Χανάαν. ⁶ Ἰωσήφ δὲ ἦν ἄρχων τῆς γῆς, οὗτος ἐπώλει παντὶ τῷ λαῷ τῆς γῆς· ἐλθόντες δὲ οἱ ἀδελφοὶ Ἰωσήφ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. ⁷ ἰδὼν δὲ Ἰωσήφ τοὺς ἀδελφούς αὐτοῦ ἐπέγνω, καὶ ἠλλοτριούτο ἀπ' αὐτῶν καὶ ἐλάλησεν αὐτοῖς σκληρά, καὶ εἶπεν αὐτοῖς “Πόθεν ἦκατε;” οἱ δὲ εἶπαν “Ἐκ γῆς Χανάαν, ἀγοράσαι βρώματα.” ⁸ ἐπέγνω δὲ Ἰωσήφ τοὺς ἀδελφούς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν· ⁹ καὶ ἐμνήσθη Ἰωσήφ τῶν ἐνυπνίων ὧν ἶδεν αὐτός. καὶ εἶπεν αὐτοῖς “Κατάσκοποι ἐστε, κατανοῆσαι τὰ ἔχνη τῆς χώρας ἦκατε.” ¹⁰ οἱ δὲ εἶπαν “Οὐχί, κύριε· οἱ παῖδες σου ἤλθομεν πριάσασθαι βρώματα· ¹¹ πάντες ἐσμὲν υἱοὶ ἐνὸς ἀνθρώπου, εἰρηνικοὶ ἐσμεν· οὐκ εἰσὶν οἱ παῖδες σου κατάσκοποι.” ¹² εἶπεν δὲ αὐτοῖς “Οὐχί, ἀλλὰ τὰ ἔχνη τῆς γῆς ἤλθατε ἰδεῖν.” ¹³ οἱ δὲ εἶπαν “Δώδεκά ἐσμεν οἱ παῖδες σου ἀδελφοὶ ἐν γῇ Χανάαν· καὶ ἰδοὺ ὁ νεώτερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον, ὁ δὲ ἕτερος οὐχ ὑπάρχει.” ¹⁴ εἶπεν δὲ αὐτοῖς Ἰωσήφ “Τοῦτό ἐστιν ὃ εἶρηκα ὑμῖν, λέγων ὅτι κατάσκοποι ἐστε· ¹⁵ ἐν τούτῳ φανείσθε· νῆ τὴν ὑγίαν Φαραώ, οὐ μὴ ἐξέλθῃτε ἐντεῦθεν ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος ἔλθῃ ὧδε. ¹⁶ ἀποστείλατε ἐξ ὑμῶν ἓνα, καὶ λάβετε τὸν ἀδελφὸν ὑμῶν· ὑμεῖς δὲ ἀπάχθητε ἕως τοῦ φανερὰ γενέσθαι τὰ ῥήματα ὑμῶν, εἰ ἀληθεύετε ἢ οὐ· εἰ δὲ μὴ, νῆ τὴν ὑγίαν Φαραώ, εἰ μὴν κατάσκοποι ἐστε.” ¹⁷ καὶ

7. ἦκατε: perfect of ἦκω, used only in the plural. § 26.—ἀγοράσαι βρώματα: § 77.

9. τὰ ἔχνη: R.V. ‘the nakedness.’

11. εἰρηνικοί: R.V. ‘true men.’

12. ἤλθατε: § 18.

15. νῆ τὴν ὑγίαν: so in v. 16. νῆ occurs nowhere else in the LXX. ὑγία commonly appears in

late Greek as ὑγία, here as ὑγία. § 10.

16. ἀπάχθητε: *be ye sent to prison*. 1st aorist imperfect passive. 39²² n.—ἢ οὐ: in the second alternative of a dependent disjunctive question either οὐ or μὴ may be used. *Op. Plat. Rep.* 451 D καὶ σκοπόμεν, εἰ ἡμῖν πρέπει ἢ οὐ with 339 A εἰ δὲ ἀληθὲς ἢ μὴ, πειράσομαι μαθεῖν.—εἰ μὴν: *verily* = ἢ μὴν. § 103.

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ἔθετο αὐτοὺς ἐν φυλακῇ ἡμέρας τρεῖς · ¹⁸ εἶπεν δὲ αὐτοῖς τῇ ἡμέρᾳ τῇ τρίτῃ “Τοῦτο ποιήσατε, καὶ ζήσεσθε · τὸν θεὸν γὰρ ἐγὼ φοβοῦμαι. ¹⁹ εἰ εἰρηνικοί ἐστε, ἀδελφὸς ὑμῶν εἰς κατασχεθῆτω ἐν τῇ φυλακῇ · αὐτοὶ δὲ βαδίσατε καὶ ἀπαγάγετε τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν, ²⁰ καὶ τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον καταγάγετε πρὸς μέ, καὶ πιστευθήσονται τὰ ῥήματα ὑμῶν · εἰ δὲ μή, ἀποθανεῖσθε.” ἐποίησαν δὲ οὕτως. ²¹ καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ “Ναί, ἐν ἁμαρτίᾳ γὰρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτι ὑπερίδομεν τὴν θλίψιν τῆς ψυχῆς αὐτοῦ ὅτε κατεδέετο ἡμῶν καὶ οὐκ εἰσηκούσαμεν αὐτοῦ · ἔνεκεν τούτου ἐπήλθεν ἐφ’ ἡμᾶς ἡ θλίψις αὕτη.” ²² ἀποκριθεὶς δὲ Ῥουβὴν εἶπεν αὐτοῖς “Οὐκ ἐλάλησα ὑμῖν λέγων ‘Μὴ ἀδικήσητε τὸ παιδάριον’ ; καὶ οὐκ εἰσηκούσατέ μου · καὶ ἰδοὺ τὸ αἷμα αὐτοῦ ἐκζητεῖται.” ²³ αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἀκούει Ἰωσήφ, ὁ γὰρ ἑρμηνευτὴς ἀνὰ μέσον αὐτῶν ἦν · ²⁴ ἀποστραφεὶς δὲ ἀπ’ αὐτῶν ἔκλαυσεν Ἰωσήφ. καὶ πάλιν προσῆλθεν πρὸς αὐτοὺς καὶ εἶπεν αὐτοῖς · καὶ ἔλαβεν τὸν Συμεὼν ἀπ’ αὐτῶν, καὶ ἔδησεν αὐτὸν ἐναντίον αὐτῶν. ²⁵ ἐνετείλατο δὲ Ἰωσήφ ἐμπλήσαι τὰ ἄγγια αὐτῶν σίτου, καὶ ἀποδοῦναι τὸ ἀργύριον ἐκάστου εἰς τὸν σάκκον αὐτοῦ, καὶ δοῦναι αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν. καὶ ἐγενήθη αὐτοῖς οὕτως. ²⁶ καὶ ἐπιθέντες τὸν σίτον ἐπὶ τοὺς ὄνους αὐτῶν ἀπῆλθον ἐκείθεν. ²⁷ λύσας δὲ εἰς τὸν μάρσιππον αὐτοῦ, δοῦναι χορτάσματα τοῖς ὄνοις αὐτοῦ οὕτως :

19. ἀδελφὸς ὑμῶν εἰς: the genitive is shown by the Hebrew to be possessive, not partitive — *one of your brethren*, not *one of you brothers*. — τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν: *the corn you have purchased*. Σιτοδοσία is properly ‘a gratuitous distribution of corn.’ Cp. *frumentatio*, Suet. *Aug.* 40, 42.

20. πιστευθήσονται τὰ ῥήματα ὑμῶν: cp. 41⁸⁶ ἀέσονται. — ἐποίησαν δὲ

οὕτως: these words are also in the Hebrew, but they seem to be misplaced in this context.

22. Ῥουβὴν: 37²².

23. ἀνὰ μέσον: common in LXX, e.g. Gen. 49¹⁴: Nb. 26⁵⁶, 30¹⁷. Cp. i Cor. 6⁵.

25. ἄγγια: = ἀργεῖα. § 37.

27. εἰς: § 2. — μάρσιππον: Hebrew *sag* whence, through the Greek

κατέλυσαν, ἶδεν τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ, καὶ ἦν ἐπάνω τοῦ στόματος τοῦ μαρσίππου· ²⁸ καὶ εἶπεν τοῖς ἀδελφοῖς αὐτοῦ “Ἀπεδόθη μοι τὸ ἀργύριον, καὶ ἶδόν τοῦτο ἐν τῷ μαρσίππῳ μου.” καὶ ἐξέστη ἡ καρδιά αὐτῶν, καὶ ἐταράχθησαν πρὸς ἀλλήλους λέγοντες “Τί τοῦτο ἐποίησεν ὁ θεὸς ἡμῖν;” ²⁹ ἦλθον δὲ πρὸς Ἰακώβ τὸν πατέρα αὐτῶν εἰς γῆν Χανάαν, καὶ ἀπήγγειλαν αὐτῷ πάντα τὰ συμβεβηκότα αὐτοῖς λέγοντες ³⁰ “Δελάληκεν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς πρὸς ἡμᾶς σκληρά, καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ὡς κατασκοπεύοντας τὴν γῆν. ³¹ εἵπαμεν δὲ αὐτῷ ‘Εἰρηνικοὶ ἐσμεν, οὐκ ἐσμέν κατάσκοποι. ³² δώδεκα ἀδελφοί ἐσμεν, υἱοὶ τοῦ πατρὸς ἡμῶν· ὁ εἷς οὐχ ὑπάρχει, ὁ δὲ μικρότερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον εἰς γῆν Χανάαν.’ ³³ εἶπεν δὲ ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς ‘Ἐν τούτῳ γνωσόμεθα ὅτι εἰρηνικοὶ ἐστε· ἀδελφὸν ἓνα ἄφετε ὧδε μετ’ ἐμοῦ, τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν λαβόντες ἀπέλθατε. ³⁴ καὶ ἀγάγετε πρὸς μὲ τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον, καὶ γνώσομαι ὅτι οὐ κατάσκοποι ἐστε, ἀλλ’ ὅτι εἰρηνικοὶ ἐστε· καὶ τὸν ἀδελφὸν ὑμῶν ἀποδώσω ὑμῖν, καὶ τῇ γῇ ἐμπορεύεσθε.’” ³⁵ ἐγένετο δὲ ἐν τῷ κατακε-

and Latin, our ‘sack.’ Here the bag containing the asses’ provender. In Xen. *Anab.* iv 3 § 11 it is used of a clothes-bag, and spelt *μάστιπος*. The word has a diminutive, which occurs in the forms *μαρσίπιον*, *μαρσίπκιον* (Sir. 18⁸⁸), *μαρσύπειον*, and *μαρσύπιον*; Latin *marsupium*, whence ‘marsupial’ of an animal with a pouch. — τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ: *the tying up of his money, i.e. his money tied up.* See the plural of this expression in v. 35. In classical Greek *δεσμοί* often means ‘imprisonment,’ e.g. Plat. *Rep.* 378 D, *Symp.* 195 C, whereas *δεσμά* means ‘chains,’ e.g. Plat. *Euthph.* 9 A, Acts

20²⁸, Luc. *From.* 1. The use of *δεσμοί* in v. 35 is in accordance with the implied principle that, when *δεσμός* is an abstract noun, its plural is *δεσμοί*. In Jdg. 15¹⁴ however we have *δεσμοί* = *δεσμά*. — ἐπάνω τοῦ στόματος: a pleonasm for *at the mouth of*.

32. μικρότερος: = νεώτερος in v. 18. — εἰς γῆν Χανάαν: § 90.

33. ἀπέλθατε: § 18.

34. τῇ γῇ ἐμπορεύεσθε: imperative.

35. κατακενοῦν: this word occurs again in the LXX in ii K. 13⁹; otherwise it does not appear to be known.

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νοῦν αὐτοὺς τοὺς σάκκους αὐτῶν, καὶ ἦν ἐκάστου ὁ δεσμὸς τοῦ ἀργυρίου ἐν τῷ σάκκῳ αὐτῶν· καὶ ἴδον τοὺς δεσμοὺς τοῦ ἀργυρίου αὐτῶν αὐτοὶ καὶ ὁ πατὴρ αὐτῶν, καὶ ἐφοβήθησαν. ³⁶ εἶπεν δὲ αὐτοῖς Ἰακώβ ὁ πατὴρ αὐτῶν “Ἐμὲ ἡτεκνώσατε· Ἰωσήφ οὐκ ἔστιν, Συμεὼν οὐκ ἔστιν, καὶ τὸν Βενιαμὲν λήψετε· ἐπ’ ἐμὲ ἐγένετο πάντα ταῦτα.” ³⁷ εἶπεν δὲ Ῥουβὴν τῷ πατρὶ αὐτοῦ λέγων “Τοὺς δύο υἱοὺς μου ἀποκτείνον, ἐὰν μὴ ἀγάγῃ αὐτὸν πρὸς σέ· δὸς αὐτὸν εἰς τὴν χεῖρά μου, καὶ γὰρ ἀνάξω αὐτὸν πρὸς σέ.” ³⁸ ὁ δὲ εἶπεν “Οὐ καταβήσεται ὁ υἱός μου μεθ’ ὑμῶν, ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν, καὶ αὐτὸς μόνος καταλείπεται· καὶ συμβήσεται αὐτὸν μαλακισθῆναι ἐν τῇ ὁδῷ ἣ ἂν πορεύεσθε, καὶ κατὰξετέ μου τὸ γῆρας μετὰ λύπης· εἰς ἄδου.”

¹ Ὁ δὲ λιμὸς ἐνίσχυσεν ἐπὶ τῆς γῆς. ² ἐγένετο δὲ ἡνίκα συνετέλεσαν καταφαγεῖν τὸν σῖτον ὃν ἤνεγκαν ἐξ Αἰγύπτου, καὶ εἶπεν αὐτοῖς ὁ πατὴρ αὐτῶν “Πάλιν πορευθέντες πρίσθε ἡμῖν μικρὰ βρώματα.” ³ εἶπεν δὲ αὐτῷ Ἰούδας λέγων “Διαμαρτυρία διαμεμαρτύρηται ἡμῖν ὁ ἄνθρωπος λέγων ‘Οὐκ ὤψεσθε τὸ πρόσωπόν μου ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος καταβῇ πρὸς μέ.’” ⁴ εἰ μὲν οὖν ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν, καταβησόμεθα καὶ ἀγοράσωμέν σοι βρώματα· ⁵ εἰ δὲ μὴ ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν, οὐ πορευσόμεθα· ὁ γὰρ ἄνθρωπος εἶπεν ἡμῖν λέγων ‘Οὐκ ὤψεσθέ μου τὸ πρόσωπον ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος

— σάκκους: the Hebrew word is the same for which *μάστιγος* was used in v. 27.

³⁶ ἡτεκνώσατε: cp. 43¹⁴: i K. 15³³ καθότι ἡτέκνωσεν γυναῖκας ἢ βομφαλα σου, οὕτως ἀτεκνωθήσεται ἐκ γυναικῶν ἡ μήτηρ σου. — λήψετε: § 37. — ἐπ’ ἐμὲ ἐγένετο: have come upon me.

³⁸ μαλακισθῆναι: 4 n.

³ Διαμαρτυρία διαμεμαρτύρηται: cognate dative § 61.

⁴ καταβησόμεθα καὶ ἀγοράσωμεν: this combination of the future with the aorist subjunctive recurs in Ex. ³⁸. It is more intelligible when the sentence is interrogative, as in Gen. 44¹⁶.

μεθ' ὑμῶν ᾗ." ἔειπεν δὲ Ἰσραὴλ "Τί ἐκακοποιήσατέ μοι, ἀναγγείλαντες τῷ ἀνθρώπῳ εἰ ἔστιν ὑμῖν ἀδελφός;" ἰοὶ δὲ εἶπαν "Ἐρωτῶν ἐπηρώτησεν ἡμᾶς ὁ ἄνθρωπος καὶ τὴν γενεὰν ἡμῶν, λέγων 'Εἰ ἐτι ὁ πατὴρ ὑμῶν ζῇ; εἰ ἔστιν ὑμῖν ἀδελφός;' καὶ ἀπηγγείλαμεν αὐτῷ κατὰ τὴν ἐπερώτησιν αὐτοῦ. μὴ ᾗδειμεν εἰ ἔρεῖ ἡμῖν 'Ἀγάγετε τὸν ἀδελφὸν ὑμῶν';" ἔειπεν δὲ Ἰούδας πρὸς Ἰσραὴλ τὸν πατέρα αὐτοῦ "Ἀπόστειλον τὸ παιδάριον μετ' ἐμοῦ, καὶ ἀναστάντες πορευσόμεθα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν καὶ ἡμεῖς καὶ σὺ καὶ ἡ ἀποσκευὴ ἡμῶν. ἔγω δὲ ἐκδέχομαι αὐτόν, ἐκ χειρός μου ζήτησον αὐτόν. ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκῶς ἔσομαι πρὸς σέ πάσας τὰς ἡμέρας. ¹⁰ εἰ μὴ γὰρ ἐβραδύναμεν, ἤδη ἂν ὑπεστρέψαμεν δὺς." ¹¹ εἶπεν δὲ αὐτοῖς Ἰσραὴλ ὁ πατὴρ αὐτῶν "Εἰ οὕτως ἐστίν, τοῦτο ποιήσατε· λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγείοις ὑμῶν, καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα τῆς ῥιτίνης καὶ τοῦ μέλιτος, θυμίαμα καὶ στακτὴν καὶ τερέμινθον καὶ κάρνα. ¹² καὶ

6. Τί ἐκακοποιήσατέ κτλ.: *Why did ye do me so ill a turn as to . . . ?*

7. ἐπηρώτησεν ἡμᾶς: *asked about us*. The construction is good Greek. Cp. Hdt. vii 100 — *παρέπλεε παρὰ τὰς πύρας τῶν νεῶν, ἐπειρωτῶν τε ἐκάστας ὁμοίως καὶ τὸν περὶν καὶ ἀπογραφόμενος*. — εἰ ἐτι: § 100.

8. ἀποσκευή: the Hebrew word here used is translated 'little ones' in Gen. 34²⁹, 43³, 46⁵: Ex. 10^{10, 24}, 12²⁷: Nb. 16²⁷, 31⁹, 32¹⁶, 17, 24, 28: Dt. 20¹⁴. Ἀποσκευή is a word of vague meaning, something like our 'gear' or 'belongings,' or the Latin *impedimenta*. See Ex. 10¹⁰ n., and cp. i Chr. 5²¹: ii Mac. 12²¹.

9. ἐκδέχομαι: the Hebrew word which is here represented by ἐκδέχομαι is formed from the same Semitic root as ἀραβῶν, 'pledge,' which was borrowed

by the Greeks from Semitic traders. Perhaps ἐκδέχομαι αὐτόν may be rendered 'I undertake him.' — ἡμαρτηκῶς ἔσομαι: literally *I shall be having sinned*. Analytic form of future perfect. § 72.

11. ῥιτίνης: 37²⁵ n. Josephus (*Ant.* II 6 § 5) has here *τό τε τῆς βαλάνου μύρον καὶ στάκτην, τερέβινθον τε καὶ μέλι*. — θυμίαμα: instead of continuing the partitive genitive the construction reverts to an accusative after *καταγάγετε*. — στακτὴν: 37²⁵ n. — τερέμινθον: *τέρμινθος, τερέμινθος, τερέβινθος* (Is. 18⁰, 6¹³) are different forms of the name of the tree which is known in botany as *pistacia terebinthus*. *τέρμινθος* does not occur in Swete's text, in which *τερέμινθος* is the prevailing form. *Pistachio-nuts* are here

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τὸ ἀργύριον δισσὸν λάβετε ἐν ταῖς χερσὶν ὑμῶν· τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ὑμῶν ἀποστρέψατε μεθ' ὑμῶν· μή ποτε ἀγνότημά ἐστιν. ¹³ καὶ τὸν ἀδελφὸν ὑμῶν λάβετε, καὶ ἀναστάντες κατὰβητε πρὸς τὸν ἄνθρωπον. ¹⁴ ὁ δὲ θεὸς μου δῶῃ ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου, καὶ ἀποστείλαι τὸν ἀδελφὸν ὑμῶν τὸν ἕνα καὶ τὸν Βενιαμείν· ἐγὼ μὲν γὰρ καθὰ ἡτέκνωμαι, ἡτέκνωμαι.” ¹⁵ Λαβόντες δὲ οἱ ἄνδρες τὰ δῶρα ταῦτα καὶ τὸ ἀργύριον διπλοῦν ἔλαβον ἐν ταῖς χερσὶν αὐτῶν, καὶ τὸν Βενιαμείν· καὶ ἀναστάντες κατέβησαν εἰς Αἴγυπτον, καὶ ἔστησαν ἐναντίον Ἰωσήφ. ¹⁶ ἶδεν δὲ Ἰωσήφ αὐτοὺς καὶ τὸν Βενιαμείν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον, καὶ ἐνετείλατο τῷ ἐπὶ τῆς οἰκίας αὐτοῦ εἰσαγαγεῖν τοὺς ἀνθρώπους εἰς τὴν οἰκίαν “Καὶ σφάξον θύματα καὶ ἐτοίμασον· μετ' ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν.” ¹⁷ ἐποίησεν δὲ ὁ ἄνθρωπος καθὰ εἶπεν Ἰωσήφ, καὶ εἰσῆγαγεν τοὺς ἀνθρώπους εἰς τὴν οἰκίαν Ἰωσήφ. ¹⁸ ἰδόντες δὲ οἱ ἄνθρωποι ὅτι εἰσηνέχθησαν εἰς τὸν οἶκον Ἰωσήφ εἶπαν “Διὰ τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ἡμῶν τὴν ἀρχὴν ἡμεῖς εἰσαγόμεθα, τοῦ συκο-

meant by *τερέμνθος*. — *κάρνα* : a general name for nuts. Here rendered ‘almonds’ in the R.V., as in Nb. 17³.

12. *δισσόν* : *δισσός* and *τρισός* are good Greek for ‘double,’ ‘treble.’ This series of multiplicatives never got any further. For *δισσός* cp. 45²². It occurs eight times in the LXX. — *ἀποστρέψατε* : *bring back*. Unclassical. Cp. v. 21, 44⁸ : Ex. 10⁸. Often intransitive *go back*, as in Ex. 13¹⁷. — *μή ποτε . . . ἐστιν* : *μή ποτε* = *haply*. The expression perhaps originated in an ellipse of some word like *ὅρα*. Cp. Jdg. 3²⁴ : iii K. 18²⁷. This is more evident when the verb is in the subjunctive,

as in Ex. 13¹⁷ *μή ποτε μεταμελήσῃ τῷ λαῷ*.

14. *δῶῃ* : § 30. — *τὸν ἕνα* : we should say ‘your other brother,’ and so does the Hebrew. The Greek reading may be due merely to a confusion between two letters in the Hebrew. The reference is to Simeon 42²⁴. — *ἐγὼ μὲν* : the *μὲν* here serves merely to emphasise the *ἐγὼ* or else contrasts it with the *ὑμῶν* which has gone before, inverting the usual order. § 39.

16. *ὁμομήτριον* : Gen. 46¹⁹. — *τὴν μεσημβρίαν* : § 55.

18. *τοῦ συκοφαντῆσαι . . . τοῦ λαβεῖν* : § 59.

φαντήσαι ἡμᾶς καὶ ἐπιθέσθαι ἡμῖν, τοῦ λαβεῖν ἡμᾶς εἰς παῖδας καὶ τοὺς ὄνους ἡμῶν.” ¹⁹προσελθόντες δὲ πρὸς τὸν ἄνθρωπον τὸν ἐπὶ τοῦ οἴκου Ἰωσήφ ἐλάλησαν αὐτῷ ἐν τῷ πυλῶνι τοῦ οἴκου ²⁰λέγοντες “Δεόμεθα, κύριε· κατέβημεν τὴν ἀρχὴν πρίασθαι βρώματα· ²¹καὶ ἐγένετο ἡνίκα ἤλθομεν εἰς τὸ καταλῦσαι καὶ ἡνοίξαμεν τοὺς μαρσίππους ἡμῶν, καὶ τόδε τὸ ἀργύριον ἐκάστου ἐν τῷ μαρσίππῳ αὐτοῦ. τὸ ἀργύριον ἡμῶν ἐν σταθμῷ ἀπεστρέψαμεν νῦν ἐν τοῖς μαρσίπποις ἡμῶν, ²²καὶ ἀργύριον ἕτερον ἠνέγκαμεν μεθ’ ἑαυτῶν ἀγοράσαι βρώματα· οὐκ οἶδαμεν τίς ἐνέβαλεν τὸ ἀργύριον εἰς τοὺς μαρσίππους ἡμῶν.” ²³εἶπεν δὲ αὐτοῖς ὁ ἄνθρωπος “Ἰλεως ὑμῖν, μὴ φοβεῖσθε· ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τῶν πατέρων ὑμῶν ἔδωκεν ὑμῖν θησαυροὺς ἐν τοῖς μαρσίπποις ὑμῶν· τὸ δὲ ἀργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω.” καὶ ἐξήγαγεν πρὸς αὐτοὺς Συμεὼν, ²⁴καὶ ἠνεγκεν ὕδωρ νύβαι τοὺς πόδας αὐτῶν, καὶ ἠνεγκεν χορτάσματα τοῖς ὄνοις αὐτῶν. ²⁵ἤτοίμασαν δὲ τὰ δῶρα ἕως τοῦ ἐλθεῖν Ἰωσήφ μεσημβρία· ἤκουσαν γὰρ ὅτι ἐκεῖ μέλλει ἀριστᾶν. ²⁶εἰσῆλθεν δὲ Ἰωσήφ εἰς τὴν οἰκίαν, καὶ προσῆνεγκαν αὐτῷ τὰ δῶρα ἃ εἶχον ἐν ταῖς χερσὶν αὐτῶν εἰς τὸν οἶκον, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. ²⁷ἠρώτησεν δὲ αὐτοὺς “Πῶς ἔχετε;” καὶ εἶπεν αὐτοῖς “Ἐὶ ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτερος ὃν

20. κατέβημεν: for καταβάντες κατέβημεν, the Hebrew idiom being for once neglected where it seems to have no particular force.

21. εἰς τὸ καταλῦσαι: the Hebrew word rendered ‘lodging-place’ in the R.V. seems to have been understood by the Greek translator of the process of putting up for the night. Josephus (*Ant.* II 6 § 6) has here κατ’ οἶκον. — καὶ τόδε: this second καὶ marks the

apodosis. § 40. — ἐν σταθμῷ: in full weight.

23. Ἰλεως ὑμῖν: sc. εἴη ὁ θεός. Cp. i Chr. 11¹⁹ Ἰλεως μοι ὁ θεός τοῦ ποιῆσαι τὸ βῆμα τοῦτο: Mt. 16²². R.V. ‘Peace be to you.’ The Hebrew word here used is connected with the Arabic *salaam*. — εὐδοκιμοῦν ἀπέχω: I have to my full satisfaction. Cp. Mt. 6³ ἀπέχουσι τὸν μισθὸν αὐτῶν. The Hebrew is simply ‘Your money came to me.’

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εἶπατε; ἔτι ζῇ;" ²⁸ οἱ δὲ εἶπαν "Ἵγναίνει ὁ παῖς σου ὁ πατὴρ ἡμῶν, ἔτι ζῇ." καὶ εἶπεν "Εὐλογητὸς ὁ ἄνθρωπος ἐκείνος τῷ θεῷ." καὶ κύψαντες προσεκύνησαν. ²⁹ ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς Ἰωσήφ ἶδεν Βενιαμὲν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον, καὶ εἶπεν αὐτοῖς "Οὗτός ἐστιν ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος, ὃν εἶπατε πρὸς μὲ ἀγαγεῖν;" καὶ εἶπεν "Ὁ θεὸς ἐλεῆσαι σε, τέκνον." ³⁰ ἐταράχθη δὲ Ἰωσήφ· συνεστρέφετο γὰρ τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ, καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμιεῖον ἔκλαυσεν ἐκεῖ. ³¹ καὶ νυφάμενος τὸ πρόσωπον ἐξελλθὼν ἐνεκρατεύσατο, καὶ εἶπεν "Παράθετε ἄρτους." ³² καὶ παρέθηκαν αὐτῷ μόνῳ, καὶ αὐτοῖς καθ' ἑαυτούς, καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσιν μετ' αὐτοῦ καθ' ἑαυτούς· οὐ γὰρ ἐδύναντο οἱ Αἰγύπτιοι συνεσθίειν μετὰ τῶν Ἑβραίων ἄρτους, βδέλυγμα γάρ ἐστιν τοῖς Αἰγυπτίοις πᾶς ποιμὴν προβάτων. ³³ ἐκάθισαν δὲ ἐναντίον αὐτοῦ, ὁ πρωτότοκος κατὰ τὰ πρεσβεῖα αὐτοῦ καὶ ὁ νεώτερος κατὰ τὴν νεότητα αὐτοῦ· ἐξίσταντο δὲ οἱ ἄνθρωποι ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ. ³⁴ ἦραν δὲ μερίδα παρ' αὐτοῦ πρὸς αὐτούς· ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμὲν παρὰ τὰς μερίδας πάντων πενταπλασίως πρὸς τὰς ἐκείνων. ἔπιοι δὲ καὶ ἐμεθύσθησαν μετ' αὐτοῦ.

28. ὁ παῖς σου: *thy servant*. See 40²⁰ n.—καὶ εἶπεν . . . τῷ θεῷ: not in the Hebrew.

29. εἶπατε: = *ye promised*.

30. συνεστρέφετο κτλ.: = 'his heart yearned over his brother.'—ταμιεῖον: *cp.* Mt. 6⁶ for this use of ταμιεῖον as a private chamber. § 10.

31. ἐνεκρατεύσατο: *he controlled himself*.

32. βδέλυγμα . . . πᾶς ποιμὴν προβάτων: *cp.* 46³⁴. Nothing further is known on this subject.

33. ἐξίσταντο: the word which commonly expresses the feeling of surprise is here used for the expression of that feeling.—ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ: *each to his brother = to one another*. The Hebrew is 'each to his neighbour.'

34. ἦραν: *sc.* οἱ παῖδες.—ἐμεγαλύνθη . . . παρὰ: 37⁵ n. The general statement 'was larger than' is further specified by πενταπλασίως πρὸς τὰς ἐκείνων. For another illustration of the principle of helping one 'as you love

·¹ Καὶ ἐνετείλατο Ἰωσήφ τῷ ὄντι ἐπὶ τῆς οἰκίας αὐτοῦ λέγων
 “ Πλήσατε τοὺς μαρσίππους τῶν ἀνθρώπων βρωμάτων ὅσα
 ἐὰν δύνωνται ἄραι, καὶ ἐμβάλατε ἐκάστου τὸ ἀργύριον ἐπὶ τοῦ
 στόματος τοῦ μαρσίππου αὐτοῦ · ² καὶ τὸ κόνδυ μου τὸ ἀργυ-
 ροῦν ἐμβάλατε εἰς τὸν μάρσιππον τοῦ νεωτέρου, καὶ τὴν
 τιμὴν τοῦ σίτου αὐτοῦ.” ἐγενήθη δὲ κατὰ τὸ ῥῆμα Ἰωσήφ
 καθὼς εἶπεν. ³ τὸ πρῶν διέφανυσεν καὶ οἱ ἄνθρωποι ἀπε-
 στάλησαν, αὐτοὶ καὶ οἱ ὄνοι αὐτῶν. ⁴ ἐξελθόντων δὲ αὐτῶν
 τὴν πόλιν οὐκ ἀπέσχον μακράν, καὶ Ἰωσήφ εἶπεν τῷ ἐπὶ τῆς
 οἰκίας αὐτοῦ λέγων “ Ἀναστὰς ἐπιδίωξον ὀπίσω τῶν ἀνθρώ-
 πων καὶ καταλήμψῃ αὐτούς, καὶ ἐρεῖς αὐτοῖς ‘ Τί ὅτι ἀνταπε-
 δώκατέ μοι πονηρὰ ἀντὶ καλῶν ; ἵνα τί ἐκλέψατέ μου τὸ
 κόνδυ τὸ ἀργυροῦν ; ⁵ οὐ τοῦτό ἐστιν ἐν ᾧ πίνει ὁ κύριός
 μου ; αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν αὐτῷ · πονηρὰ συντε-
 τέλεσθε ἅ πεποιήκατε.’ ” ⁶ εὐρὼν δὲ αὐτοὺς εἶπεν αὐτοῖς κατὰ
 τὰ ῥήματα ταῦτα. ⁷ οἱ δὲ εἶπον αὐτῷ “ Ἰνα τί λαλεῖ ὁ κύριος

him’ see Xen. *Cyrop.* I 3 § 6, where Astyages helps Cyrus so largely to meat that the boy has to distribute it among the servants. Josephus (*Ant.* II 6 § 6) softens down *πενταπλασίως* into *διπλασίους μοίρας*. The importance here assigned to Benjamin has been used as an argument that this legend took shape in the time of Saul, who belonged to that tribe.

1. ὅσα ἐάν: § 105. — ἐμβάλατε: imperative from aorist ἐνέβαλα. § 18.

2. κόνδυ: *drinking-cup*. Outside this chapter the word occurs in the LXX only in Is. 51^{17, 22}. A plural κόνδυα is used in a letter of Alexander the Great to the satraps of Asia quoted by Athen. 784 a. Hence it has been inferred that the word is Persian.

Josephus (*Ant.* II 6 § 7) has here σκύφος.

3. τὸ πρῶν διέφανυσεν: τὸ πρῶν is adverbial (40^b n.) and διέφανυσεν intransitive.

4. ἐξελθόντων . . . ἀπέσχον: § 58. — καὶ Ἰωσήφ: in such paratactical constructions καὶ may be rendered in English by ‘when.’ This use of καὶ is found in classical authors, e.g. Plat. *Euthd.* 273 A, 277 B. Cp. Verg. *Æn.*: nec longum tempus et ingens exiit ad cælum ramis felicibus arbos.

— ὀπίσω τῶν ἀνθρώπων: unclassical substitute for μετὰ τοὺς ἀνθρώπους. § 97. — καταλήμψῃ . . . ἐρεῖς: jussive futures. § 74.

5. οἰωνισμῷ οἰωνίζεται: cognate dative. Cp. 15. § 81.

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κατὰ τὰ ῥήματα ταῦτα; μὴ γένοιτο τοῖς παισὶν σου ποιῆσαι τὸ ῥῆμα τοῦτο. ⁸εἰ τὸ μὲν ἀργύριον ὃ εὔραμεν ἐν τοῖς μαρσίπποις ἡμῶν ἀπεστρέψαμεν πρὸς σέ ἐκ γῆς Χανάαν, πῶς ἂν κλέψαιμεν ἐκ τοῦ οἴκου τοῦ κυρίου σου ἀργύριον ἢ χρυσίον; ⁹παρ' ᾧ ἂν εὔρεθῇ τὸ κόνδυν τῶν παιδῶν σου, ἀποθνήσκέτω· καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῷ κυρίῳ ἡμῶν.” ¹⁰ὁ δὲ εἶπεν “Καὶ νῦν ὡς λέγετε, οὕτως ἔσται· ὁ ἄνθρωπος παρ' ᾧ ἂν εὔρεθῇ τὸ κόνδυν, αὐτὸς ἔσται μου παῖς, ὑμεῖς δὲ ἔσεσθε καθαροί.” ¹¹καὶ ἔσπευσαν καὶ καθεῖλαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἤνοιξεν ἕκαστος τὸν μάρσιππον αὐτοῦ. ¹²ἤρεύνα δὲ ἀπὸ τοῦ πρεσβυτέρου ἀρξάμενος ἕως ἦλθεν ἐπὶ τὸν νεώτερον, καὶ εὔρεν τὸ κόνδυν ἐν τῷ μαρσίππῳ τῷ Βενιαμίν. ¹³καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν, καὶ ἐπέθηκαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὸν ὄνον αὐτοῦ, καὶ ἐπέστρεψαν εἰς τὴν πόλιν. ¹⁴εἰσῆλθεν δὲ Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ πρὸς Ἰωσήφ, ἔτι αὐτοῦ ὄντος ἐκεῖ· καὶ ἔπεσον ἐναντίον αὐτοῦ ἐπὶ τὴν γῆν. ¹⁵εἶπεν δὲ αὐτοῖς Ἰωσήφ “Τί τὸ πρᾶγμα τοῦτο ἐποιήσατε; οὐκ οἶδατε ὅτι οἰωνισμῷ οἰωνεῖται ἄνθρωπος οἶος ἐγώ;” ¹⁶εἶπεν δὲ Ἰούδας “Τί ἀντεροῦμεν τῷ κυρίῳ ἢ τί λαλήσωμεν ἢ τί δικαιωθῶμεν; ὁ δὲ θεὸς εὔρεν τὴν ἀδικίαν τῶν παιδῶν σου· ἰδοὺ ἐσμεν οἰκέται τῷ κυρίῳ ἡμῶν, καὶ ἡμεῖς καὶ παρ' ᾧ εὔρεθῇ τὸ κόνδυν.” ¹⁷εἶπεν δὲ Ἰωσήφ “Μὴ μοι γένοιτο ποιῆσαι τὸ ῥῆμα τοῦτο· ὁ ἄνθρωπος παρ' ᾧ εὔρεθῇ τὸ κόνδυν, αὐτὸς ἔσται μου παῖς· ὑμεῖς δὲ ἀνάβητε μετὰ σωτηρίας πρὸς τὸν πατέρα ὑμῶν.” ¹⁸Ἐγγίσας δὲ αὐτῷ Ἰούδας εἶπεν “Δέομαι, κύριε·

7. τὸ ῥῆμα τοῦτο: cp. 17. See 39^a n.

8. εὔραμεν: § 18. — ἀργύριον ἢ χρυσίον: for the concurrence of the two diminutives cp. Ar. Eq. 472: καὶ ταῦτα μ' οὐτ' ἀργύριον οὐτε χρυσίον διδοὺς ἀναπέσεις.

11. καθεῖλαν: § 18.

13. ἐπέστρεψαν: returned. The intransitive use of this verb is very common in the LXX. Cp. Mt. 12⁴⁴ ἐπιστρέψω εἰς τὸν οἶκον μου.16. ἀντεροῦμεν, λαλήσωμεν: 43¹ n.

λαλησάτω ὁ παῖς σου ῥῆμα ἐναντίον σου, καὶ μὴ θυμωθῆς τῷ παιδί σου, ὅτι σὺ εἶ μετὰ Φαραώ. ¹⁹ κύριε, σὺ ἠρώτησας τοὺς παῖδάς σου λέγων 'Εἰ ἔχετε πατέρα ἢ ἀδελφόν;' ²⁰ καὶ εἶπαμεν τῷ κυρίῳ 'Ἔστω ἡμῖν πατήρ πρεσβύτερος, καὶ παιδίον νεώτερον γήρως αὐτῷ, καὶ ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν, αὐτὸς δὲ μόνος ὑπελείφθη τῷ πατρὶ αὐτοῦ, ὁ δὲ πατήρ αὐτὸν ἡγάπησεν.' ²¹ εἶπας δὲ τοῖς παισίν σου ὅτι 'Καταγάγετε αὐτὸν πρὸς μέ, καὶ ἐπιμελοῦμαι αὐτοῦ.' ²² καὶ εἶπαμεν τῷ κυρίῳ 'Οὐ δυνήσεται τὸ παιδίον καταλιπεῖν τὸν πατέρα· ἐὰν δὲ καταλείπη τὸν πατέρα, ἀποθανεῖται.' ²³ σὺ δὲ εἶπας τοῖς παισίν σου 'Ἐὰν μὴ καταβῇ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν, οὐ προσθήσεσθε ἔτι ἰδεῖν τὸ πρόσωπόν μου.' ²⁴ ἐγένετο δὲ ἡνίκα ἀνέβημεν πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν, ἀπηγγείλαμεν αὐτῷ τὰ ῥήματα τοῦ κυρίου. ²⁵ εἶπεν δὲ ἡμῖν ὁ πατήρ ἡμῶν 'Βαδίσατε πάλιν, ἀγοράσατε ἡμῖν μικρὰ βρώματα.' ²⁶ ἡμεῖς δὲ εἶπαμεν 'Οὐ δυνησόμεθα καταβῆναι· ἀλλ' εἰ μὲν ὁ ἀδελφὸς ἡμῶν ὁ νεώτερος καταβαίνει μεθ' ἡμῶν, καταβησόμεθα· οὐ γὰρ δυνησόμεθα ἰδεῖν τὸ πρόσωπον τοῦ ἀνθρώπου, τοῦ ἀδελφοῦ τοῦ νεωτέρου μὴ ὄντος μεθ' ἡμῶν.' ²⁷ εἶπεν δὲ ὁ παῖς σου ὁ πατήρ ἡμῶν πρὸς ἡμᾶς 'Τμείς γινώσκετε ὅτι δύο ἔτεκέν μοι ἡ γυνή· ²⁸ καὶ ἐξῆλθεν ὁ εἰς ἀπ' ἐμοῦ, καὶ εἶπατε "Θηριόβρωτος γέγονεν," καὶ οὐκ ἴδον αὐτὸν ἔτι. ²⁹ ἐὰν οὖν λάβητε καὶ τοῦτον ἐκ προσώπου μου καὶ συμβῇ αὐτῷ μαλακία ἐν τῇ ὁδῷ, καὶ κατὰξετέ μου τὸ γῆρας μετὰ λύπης εἰς ἄδου.' ³⁰ νῦν οὖν ἐὰν εἰσπορεύομαι πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν, καὶ τὸ παιδάριον μὴ ᾖ μεθ' ἡμῶν, ἡ δὲ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς·

18. μετὰ Φαραώ : μετὰ here means on a level with.

21. ὅτι : 37⁸⁵ n.

23. προσθήσεσθε ἔτι ἰδεῖν : § 113.

29. μαλακία : 42⁴ n. — καὶ κατὰ-

ξετε : the καὶ introduces the apodosis. § 40.

30. ἐὰν εἰσπορεύομαι : § 104. — ἡ

δὲ ψυχὴ κτλ. : this clause is thrown in parenthetically as a reason for the

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⁸¹ καὶ ἔσται ἐν τῷ ἰδεῖν αὐτὸν μὴ ὄν τὸ παιδάριον μεθ' ἡμῶν, τελευτήσῃ, καὶ κατὰξουσιν οἱ παῖδες σου τὸ γῆρας τοῦ παιδός σου πατὴρ δὲ ἡμῶν μετ' ὀδύνης εἰς ἄδου. ⁸² ὁ γὰρ παῖς σου ἐκδέδεκται τὸ παιδίον παρὰ τοῦ πατρὸς λέγων, 'Εὰν μὴ ἀγάγω αὐτὸν πρὸς σέ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκὼς ἔσομαι πρὸς τὸν πατέρα πάσας τὰς ἡμέρας.' ⁸³ νῦν οὖν παραμενῶ σοι παῖς ἀντὶ τοῦ παιδίου, οἰκέτης τοῦ κυρίου· τὸ δὲ παιδίον ἀναβήτω μετὰ τῶν ἀδελφῶν. ⁸⁴ πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα, τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν; ἵνα μὴ ἴδω τὰ κακὰ ἃ εὗρήσει τὸν πατέρα μου."

¹ Καὶ οὐκ ἠδύνατο Ἰωσήφ ἀνέχεσθαι πάντων τῶν παρεστηκότων αὐτῷ, ἀλλ' εἶπεν "Ἐξαποστείλατε πάντας ἀπ' ἐμοῦ." καὶ οὐ παριστήκει οὐδεὶς ἔτι τῷ Ἰωσήφ ἡνίκα ἀνεγνωρίζετο Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ. ² καὶ ἀφῆκεν φωνὴν μετὰ κλαυθμοῦ· ἤκουσαν δὲ πάντες οἱ Αἰγύπτιοι, καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον Φαραώ. ³ εἶπεν δὲ Ἰωσήφ πρὸς τοὺς ἀδελφούς αὐτοῦ "Ἐγὼ εἰμι Ἰωσήφ ὁ ἀδελφὸς ὑμῶν, ὃν ἀπέδοσθε εἰς Αἴγυπτον· ἔτι ὁ πατήρ μου ζῇ;" καὶ οὐκ ἐδύναντο οἱ ἀδελφοὶ ἀποκριθῆναι αὐτῷ· ἐταράχθησαν γάρ. ⁴ καὶ εἶπεν "Ἐγὼ εἰμι Ἰωσήφ ὁ ἀδελφὸς ὑμῶν, ὃν ἀπέδοσθε εἰς Αἴγυπτον. ⁵ νῦν οὖν μὴ λυπεῖσθε, μηδὲ σκληρὸν ὑμῖν φανήτω ὅτι ἀπέδοσθέ με ὧδε· εἰς γὰρ ζωὴν ἀπέστειλέν με ὁ θεὸς ἔμπροσθεν ὑμῶν. ⁶ τοῦτο γὰρ δεύτερον ἔτος λιμὸς ἐπὶ τῆς γῆς, καὶ ἔτι λοιπὰ πέντε ἔτη ἐν οἷς οὐκ ἔσται ἀροτρίασις οὐδὲ ἄμητος· ⁷ ἀπέστειλεν γάρ με ὁ θεὸς ἔμπροσθεν ὑμῶν,

apodosis, which begins at καὶ ἔσται in v. 31.

³². ἐκδέδεκται: 43^a n.

³⁴. εὗρήσει: shall find, i.e. come upon.

¹. ἀνέχεσθαι: endure. R.V. 'restrain himself before.' — παριστήκει: = παρεισθίκει. § 37.

². ἀκουστὸν ἐγένετο: a substitute for ἠκούσθη — it was heard. § 72.

⁶. ἀροτρίασις: ploughing. Only here in LXX. From the simple verb ἀρώ is formed ἀροτρον denoting the instrument; from ἀροτρον again is formed a verb ἀροτρίω (Jdg. 14¹⁸), and from this we have the abstract noun ἀροτρίασις.

ὑπολείπεσθαι ὑμῶν κατάλειμμα ἐπὶ τῆς γῆς καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην. ⁸νὺν οὖν οὐχ ὑμεῖς με ἀπεστάλακατε ὧδε, ἀλλ' ἡ ὁ θεός · καὶ ἐποίησέν με ὡς πατέρα Φαραὼν καὶ κύριον παντὸς τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης γῆς Αἰγύπτου. ⁹σπεύσαντες οὖν ἀνάβητε πρὸς τὸν πατέρα μου καὶ εἶπατε αὐτῷ 'Τάδε λέγει ὁ υἱός σου Ἰωσήφ "Ἐποίησέν με ὁ θεὸς κύριον πάσης γῆς Αἰγύπτου · κατὰβηθι οὖν πρὸς μέ, καὶ μὴ μείνης. ¹⁰καὶ κατοικήσεις ἐν γῇ Γέσεμ Ἀραβίας, καὶ ἔσῃ ἐγγὺς μου σὺ καὶ οἱ υἱοί σου καὶ οἱ υἱοὶ τῶν υἱῶν σου, τὰ πρόβατά σου καὶ αἱ βόες σου καὶ ὅσα σοὶ ἐκεῖ. ¹¹καὶ ἐκθρέψω σε ἐκεῖ, ἔτι γὰρ πέντε ἔτη λιμός · ἵνα μὴ ἐκτριβῇς σὺ καὶ οἱ υἱοί σου καὶ πάντα τὰ ὑπάρχοντά σου.'" ¹²ἰδοὺ οἱ ὀφθαλμοὶ ὑμῶν βλέπουσιν καὶ οἱ ὀφθαλμοὶ Βενιαμὲν τοῦ ἀδελφοῦ μου ὅτι τὸ στόμα μου τὸ λαλοῦν πρὸς ὑμᾶς. ¹³ἀπαγγείλατε οὖν τῷ πατρί μου πᾶσαν τὴν δόξαν μου τὴν ἐν Αἰγύπτῳ καὶ ὅσα ἴδετε, καὶ ταχύναντες καταγάγετε τὸν πατέρα μου ὧδε." ¹⁴καὶ ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμὲν τοῦ ἀδελφοῦ αὐτοῦ ἐπέπεσεν ἐπ' αὐτῷ, καὶ Βενιαμὲν ἔκλαυσεν ἐπὶ τῷ τραχήλῳ αὐτοῦ. ¹⁵καὶ καταφιλήσας πάντας τοὺς ἀδελφούς αὐτοῦ ἔκλαυσεν ἐπ' αὐτοῖς, καὶ μετὰ ταῦτα ἐλάλησαν οἱ ἀδελφοὶ αὐτοῦ πρὸς αὐτόν. ¹⁶Καὶ διε-

7. καὶ ἐκθρέψαι κτλ. : *and to rear up from you a great leaving (= posterity)*. Κατάλειψις seems to be used for variety in the same sense as κατάλειμμα.

8. ἀλλ' ἡ ὁ θεός : § 108. — ὡς πατέρα Φαραὼν : the same expression is used in the Egyptian tales of a trusted officer.

10. Γέσεμ Ἀραβίας : *Goshen in Arabia*. Ἀραβίας is an addition of the LXX, which causes a verbal contradiction between this passage and 47²⁷ ; but 'Arabia' is here supposed to be

the name of a 'nome' in Egypt. Goshen seems to have been the district watered by the Sweet Water Canal, lying to the east of the Delta, and bounded on the east by the Arabian Desert. — ὅσα σοὶ ἐκεῖ : ἐκεῖ must be taken with ἔσῃ ἐγγὺς μου at the beginning of the verse. There is another reading *ἐστὶ*, which is more probable, as there is nothing corresponding to ἐκεῖ in the Hebrew.

14. ἐπιπεσὼν . . . ἐπέπεσεν : intensive participle. § 81.

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βοήθη ἢ φωνή εἰς τὸν οἶκον Φαραὼ λέγοντες “Ἦκασιν οἱ ἀδελφοὶ Ἰωσήφ.” ἔχαρη δὲ Φαραὼ καὶ ἡ θεραπεία αὐτοῦ.
¹⁷ εἶπεν δὲ Φαραὼ πρὸς Ἰωσήφ “Εἰπὸν τοῖς ἀδελφοῖς σου
 ‘Τοῦτο ποιήσατε· γεμίσατε τὰ πόρια ὑμῶν καὶ ἀπέλθατε εἰς
 γῆν Χανάαν,¹⁸ καὶ παραλαβόντες τὸν πατέρα ὑμῶν καὶ τὰ
 ὑπάρχοντα ὑμῶν ἦκετε πρὸς μέ· καὶ δώσω ὑμῖν πάντων τῶν
 ἀγαθῶν Αἰγύπτου, καὶ φάγεσθε τὸν μὲλὸν τῆς γῆς.’¹⁹ σὺ
 δὲ ἔντειλαι ταῦτα, λαβεῖν αὐτοῖς ‘ἀμάξας ἐκ γῆς Αἰγύπτου
 τοῖς παιδίοις ὑμῶν καὶ ταῖς γυναῖξιν, καὶ ἀναλαβόντες τὸν
 πατέρα ὑμῶν παραγίνεσθε·²⁰ καὶ μὴ φείσησθε τοῖς ὀφθαλ-
 μοῖς ὑμῶν τῶν σκευῶν, τὰ γὰρ πάντα ἀγαθὰ Αἰγύπτου ὑμῖν
 ἔσται.’”²¹ ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ἰσραὴλ· ἔδωκεν δὲ
 Ἰωσήφ αὐτοῖς ἀμάξας κατὰ τὰ εἰρημένα ὑπὸ Φαραὼ τοῦ
 βασιλέως, καὶ ἔδωκεν αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν·
²² καὶ πᾶσιν ἔδωκεν δισσὰς στολὰς, καὶ τῷ Βενιαμὲν ἔδωκεν
 τριακοσίους χρυσοὺς καὶ πέντε ἀλλασσοῦσας στολὰς·²³ καὶ
 τῷ πατρὶ αὐτοῦ ἀπέστειλεν κατὰ τὰ αὐτά, καὶ δέκα ὄνους
 αἵροντας ἀπὸ πάντων τῶν ἀγαθῶν Αἰγύπτου, καὶ δέκα ἡμιό-

16. λέγοντες: we may say that this participle agrees with the vague plural implied in *διεβοήθη ἢ φωνή*. § 112.
 — Ἦκασιν: 42¹ n. — ἡ θεραπεία αὐτοῦ: = his court.

17. πόρια: = πορεία, means of transport. § 37. Here, no doubt, camels and asses. The Hebrew word means ‘cattle.’

18. ἦκετε: imperative of ἦκω.

19. σὺ δὲ ἔντειλαι κτλ.: and do thou give this command, that they should take to them waggons from the land of Egypt for your children and women, and take ye your father and come. There is a sudden change of construction from the oblique to the direct oration. To substitute *λάβετε αὐτοῖς* for *λαβεῖν αὐτοῖς* makes the Greek run

smoothly enough, but there is perhaps something amiss with the Hebrew at the beginning of the verse.

20. καὶ μὴ φείσησθε κτλ.: and spare not your goods with your eyes, i.e. regard not the loss of them, a common Hebrew phrase. — τὰ . . . πάντα ἀγαθὰ: the whole goods. § 63.

22. δισσὰς: 43¹² n. — τριακοσίους χρυσοὺς: sc. στατήρας. The Hebrew is ‘three hundred (shekels) of silver.’ Cp. 37²⁸ n. — ἀλλασσοῦσας στολὰς: changes of raiment. Cp. Jdg. 14¹² τριάκοντα ἀλλασσομένας στολὰς ἱματίων.

23. αἵροντας, αἰρούσας: the common meaning of αἶρειν in the LXX is ‘to carry.’ Cp. 46⁵: i K. 16²¹, 17. — ἡμίονους: Hebrew, ‘she-asses.’

Genesis XLV 24-28

νοὺς αἰρούσας ἄρτους τῷ πατρὶ αὐτοῦ εἰς ὁδόν. ²⁴ ἔξαπέστει-
 λεν δὲ τοὺς ἀδελφούς αὐτοῦ καὶ ἐπορεύθησαν· καὶ εἶπεν
 αὐτοῖς “Μὴ ὀργίζεσθε ἐν τῇ ὁδῷ.” ²⁵ καὶ ἀνέβησαν ἐξ Αἰ-
 γύπτου, καὶ ἦλθον εἰς γῆν Χανάαν πρὸς Ἰακώβ τὸν πατέρα
 αὐτῶν, ²⁶ καὶ ἀνήγγειλαν αὐτῷ λέγοντες ὅτι “Ὁ υἱός σου
 Ἰωσήφ ζῇ, καὶ οὗτος ἄρχει πάσης τῆς γῆς Αἰγύπτου.” καὶ
 ἐξέστη ἡ διάνοια Ἰακώβ, οὐ γὰρ ἐπίστευσεν αὐτοῖς. ²⁷ ἐλά-
 λησαν δὲ αὐτῷ πάντα τὰ ῥηθέντα ὑπὸ Ἰωσήφ, ὅσα εἶπεν
 αὐτοῖς· ἰδὼν δὲ τὰς ἀμάξας αὐτοῦ ἀπέστειλεν Ἰωσήφ ὥστε ἀνα-
 λαβεῖν αὐτόν, ἀνεζωπύρησεν τὸ πνεῦμα Ἰακώβ τοῦ πατρὸς
 αὐτῶν. ²⁸ εἶπεν δὲ Ἰσραὴλ “Μέγα μοί ἐστιν εἰ ἔτι ὁ
 υἱός μου Ἰωσήφ ζῇ· πορευθεὶς ὄψομαι αὐτὸν πρὸ τοῦ
 ἀποθανεῖν με.”

24. Μὴ ὀργίζεσθε : the Greek trans-
 lators are at one with the English
 here : but a reminder not to quarrel is
 hardly in keeping with the magnanim-
 ity hitherto displayed by Joseph. The
 Hebrew word is wider than the Greek,

and covers any form of mental disturb-
 ance. Perhaps Joseph is merely wish-
 ing his brothers a safe and comfortable
 journey.

27. ἀνεζωπύρησεν : here intransi-
 tive ; *revived*.

INTRODUCTION TO THE STORY OF THE EXODUS

If the story of Joseph may be viewed as a novel, the story of the Exodus belongs rather to the romance of history. Both narratives indeed have their national side. For the story of Joseph accounts for the Israelites coming into Egypt, while that of the Exodus accounts for their going out of it. And both also have their personal side. For the story of the Exodus begins with the birth and upbringing of Moses and in its initial stages pursues merely his individual adventures. On the picturesqueness of the whole tale it is needless to dilate. Like Ulysses in beggar's rags, its majesty shines even through the garb of a literal translation into Alexandrian Greek. Subsequent Jewish imagination has enriched the life of Moses with additional details tending to the glorification of the national hero. Thus Josephus (*Ant.* II 9 § 2) introduces a story similar to that of the Magi and Herod in the First Gospel — how one of the sacred scribes of the Egyptians had prophesied to Pharaoh that a child was about to be born among the Hebrews who should humble the pride of Egypt, and how Pharaoh in consequence issued the edict that all male children should be put to death. But Moses, as Livy would say, was 'due to the Fates,' and, though set adrift on the Nile in his paper-boat, even as Romulus and Remus in their 'floating hull'¹ on the Tiber floods, he could not perish: for he carried with him the destinies, not so much of a nation as of a religion. Help came to him in the form, not of a she-wolf and of a shepherd, but of the princess of the land and the daughter of the oppressor of his people. By her he was educated to become the saviour of his race.

The name of Pharaoh's daughter, according to Josephus, was Thermuthis. Her first care was to provide a nurse for the child, and she tried with him one Egyptian woman after another, but he rejected the alien milk. Then Miriam, who was standing by, as

¹ Liv. I 1 § 6 *fluitantem alveum, quo expositi erant pueri.*

though a disinterested spectator, made the happy suggestion that the child might perhaps not refuse the breasts of one of his countrywomen, and was accordingly allowed to fetch his mother.

Thermuthis was rewarded for her womanly compassion by the extraordinary beauty and intelligence developed in the child as he grew. People would turn round on the road and even leave their work to look at him. His stature too at the age of three was remarkable. Of all this we know nothing from the Old Testament beyond the hint in Exodus 2², that Moses was a goodly child. But the New Testament tells us that he was 'divinely fair,' adding that he 'was instructed in all the wisdom of the Egyptians' and that 'he was mighty in his words and works' (Acts 7^{20, 22}).

One day Thermuthis in the pride of her heart presented the child to her father, and even asked that he might be appointed heir to the throne. Pharaoh, willing to gratify her, took the infant in his arms and placed the royal crown upon his head, with the result that it was dashed to the ground and trampled under foot by the babe. Then the sacred scribe, horror-stricken at the sight, exclaimed that this was the very child against whom he had already warned the king and insisted that he should be got rid of. But Pharaoh's daughter hurried the boy out of the royal presence, so that he lived to be the hope of the Hebrews.

That Moses when grown up should have commenced his career by manslaughter and have fled in fear of Pharaoh's vengeance was more than Josephus could bring himself to relate to a Gentile audience. So he quietly suppresses this part of the narrative and substitutes an account more gratifying to Jewish feeling.

Egypt was being overrun by an invasion of Ethiopians and was in danger of utter destruction, when the Egyptians in their distress asked advice from God. They were told to call in the aid of 'the Hebrew.' Thereupon Pharaoh asked Thermuthis to let her son act as general. This she did after extracting an oath from the king that he would do no harm to the youth. Moses accordingly assumed the command and at once exhibited his superior intelligence. Had he taken his troops up the river, the enemy would have had notice of his approach; so he marched them overland through a country infested by dangerous reptiles and by those flying serpents, which we know from Herodotus also (II 75, 76) to have been among the

marvels of Egypt. Their wings, he says, were like those of bats. Moses however had provided himself with hutches full of ibises, which he opened on reaching the dangerous part of his route; and these pioneers easily cleared a way for his army. Then, falling suddenly upon the Ethiopians, he cooped them up into the royal city of Saba, which Cambyzes afterwards called Meroe, after the name of his sister. Built on an island, this city was impregnable owing to its fortifications and dams. But what the war-god could not do was accomplished by the love-goddess. Tharbis, the daughter of the king of the Ethiopians, played the part of Tarpeia.¹ Smitten with passion for the beautiful and brave youth who was attacking her country, she sent secret emissaries to arrange for the betrayal of the city, if only he would promise to marry her. This Moses consented to do and, after destroying the Ethiopians, returned in triumph to Egypt, only however to find that his life was in danger owing to the envy aroused by his success. That was why he had to fly from Egypt, not because, as in the Bible story, his spirit had been roused to wrath at the sight of the oppression of his countrymen.

Josephus however does not fail to record the gallantry with which Moses rescued the distressed maidens at the well, and how he was in consequence rewarded by the priest of Midian with the hand of one of his daughters.

It will now be instructive to take a glance at the history of Moses as presented from an alien, though not hostile, source. Artapanus, whose name suggests a Persian origin, though his ideas are Greek, was used by Alexander Polyhistor, a contemporary of Sulla, as one of his authorities on the history of the Jews. According to this author, Merrhis, the daughter of King Palmanothos, being wedded by her father to Chenephres, king of the part of Egypt above Memphis (for at that time there were several kingdoms in Egypt), but having no children by him, adopted as her son a Jewish infant, to whom she gave the name Moÿsos. This was he, who, when he grew to man's estate, was known to the Greeks as Musæus, the teacher of Orpheus, while among the Egyptians themselves he was called Hermes, because he taught the priests the sacred writing. He was the author of many inventions both for the benefit of Egypt and for

¹ Is the resemblance of name more than accidental?

the behoof of mankind, and it was he who sanctified cats and dogs and ibises. He was animated by a single-hearted desire to secure Chenephres on his throne, which was then exposed to mob-violence. Nevertheless his adoptive father looked upon him with suspicion and availed himself of an Ethiopic invasion as a seemly pretext for getting rid of him. He therefore put Moÿsos at the head of a rustic army of some 100,000 of his countrymen, acting apparently on the Roman principle with regard to the Jews that, if they perished, it was vile *damnum*. Moÿsos however and his followers carried on the war successfully for ten years, during which they had time to build the city of Hermopolis, where they consecrated the ibis; and Moÿsos himself so won the esteem even of his enemies, the Ethiopians, that they adopted from him the practice of circumcision. When the war at last came to a close, Moÿsos received but a cold welcome from Chenephres. His troops were partly despatched to the Egyptian frontier to keep guard and partly employed in replacing a brick temple in Diospolis by one of stone. As for Moÿsos himself, Chenephres charged one Chanethoth with the task of getting rid of him. To this end, when Merrhis died, Chanethoth was sent along with Moÿsos to bury her beyond the borders of Egypt. Being warned however of the plot against his life, Moÿsos contrived to bury Merrhis safely in an island-city, to which he gave the name of Meroe. Then by the advice of his brother Aaron he fled to Arabia, managing on the way to kill Chanethoth, who had laid an ambush against him. In Arabia he married the daughter of Raguel, the king of those parts. His father-in-law wished to march against Egypt and secure the crown for his daughter and her husband: but Moÿsos dissuaded him from this purpose out of regard for his countrymen, who were in Pharaoh's power.

Shortly after this King Chenephres died of elephantiasis, being the first to be smitten with this disease, which was a judgement upon him owing to his having compelled the Jews to distinguish themselves by wearing muslin instead of woollen garments. Moÿsos prayed to God that the oppression of his people might cease, whereupon a mysterious fire was seen burning from the ground, though there was no bush or timber of any sort in the place. Fleeing at first in alarm, Moÿsos was arrested by a divine voice which bade him march against Egypt and conduct his people to their ancient father-

land. Encouraged hereby Moÿsos resolved to fulfil the divine command. First however he went to Egypt to see his brother Aaron, whereupon the new king of Egypt asked him his business and, on receiving the reply that the Lord of the World had sent him to release the Jews, promptly put him into prison. But at night all the doors of the prison-house opened of their own accord; some of the guards died, others were overmastered by sleep, while the weapons of all were broken. Then Moÿsos went forth to the palace, where he found the gates open and the guards disabled, so that he could go in and waken the king, who asked him the name of the God on whose service he came. Into the ear of the still jeering monarch Moÿsos whispered the awful syllables, on hearing which the king fell speechless to the ground, and so remained until Moÿsos himself recalled him to life. So powerful was this name that a priest, who spoke slightly of a tablet on which Moÿsos had written it, died immediately of convulsions. In spite of his recent experience the king still asked for a sign. Then Moÿsos flung down his rod, which turned into a serpent, and, as all shrank back from the hissing reptile, he took hold of it by the tail, when it again became a rod. Next he smote the Nile with his rod, whereupon it turned all colours¹ and overflowed the whole of Egypt. Then, as it went down, its waters stank, the fishes died, and the people were perishing of thirst, when the king promised to let the Israelites go in a month, if Moÿsos would restore the river to its natural condition. Moÿsos, agreeing, struck the water with his rod and all was well. Then the king summoned the priests from beyond Memphis, threatening them with death and their temples with destruction, if they could not muster magic enough to cope with Moÿsos. Under this stimulus the priests succeeded in producing a serpent and changing the colour of the river, which so elated the king that he redoubled his oppression of the Jews. Then followed plague on plague. A blow of Moÿsos' rod upon the earth brought forth winged creatures that hurt the Egyptians, so that their bodies were a mass of ulcers; then came frogs, locusts, and sand-flies. As the king had not yet learnt wisdom, Moÿsos brought on hail and earthquakes during the night, so that those who escaped the earthquakes perished by the hail, while those who avoided the hail were destroyed by the earth-

¹ Reading conjecturally *πολύχρουν* for *πολύχρον*.

quakes. At that time all the houses and most of the temples collapsed. This last lesson was effectual. The king let the people go; and they, having borrowed cups and raiment and all kinds of treasure, crossed the rivers on the side towards Arabia and came in three days to the Red Sea. There, so said the people of Memphis, Moÿsos, being acquainted with the country, waited for the ebb-tide and brought the multitude across on dry land. But the Heliopolitans add to the story that the king with a great force, accompanied by the sacred animals, came in pursuit of the Israelites, because they were carrying away the property of the Egyptians. Then a divine voice told Moÿsos to strike the sea with his rod, which being done, the floods parted, and the force went over on dry land. The Egyptians, having plunged in after it, were met by a flashing fire in front, while behind them the sea closed over their road, so that they all perished. The Jews, thus miraculously released from danger, spent thirty years in the wilderness, during which they were fed on a kind of meal resembling millet and in colour as white as snow, which God rained on them from heaven.

Artapanus adds a description of Moÿsos as being tall and of a ruddy hue, with long grey hair and a dignified appearance. The above exploits, he adds, were accomplished by Moÿsos when he was about eighty-nine years old.

The preceding narrative, which has been preserved by Eusebius (*Præparatio Evangelica* IX 27), is interesting both in its resemblance to and its difference from the Bible story. It seems hardly to have received as much attention as it deserves. Among other things it shows that Josephus' story of the war between Moses and the Ethiopians was at all events not invented by himself. The Heliopolitan tradition too about the destruction of Pharaoh's host is in accordance with Manetho's statement that Moses was a priest of Heliopolis. This brings us from Jewish or neutral sources to the representations of declared enemies.

Manetho, the historian of Egypt, gives the current tradition of the Egyptians with regard to the Exodus as follows.

An Egyptian king, named Amenophis, was desirous of seeing the Gods, as his predecessor Orus had done. So he consulted with a prophet who was a namesake of his own, Amenophis, the son of

Papis,¹ and was told that he would be able to see the Gods, if he cleared the land of lepers and other polluted persons. The king went gladly about the task and had soon a collection of 80,000 physically undesirable individuals, whom he sent to work in the quarries to the east of the Nile. Unfortunately there were among them some learned priests who suffered from leprosy. The prophet hereupon feared the vengeance of the Gods upon himself and the king: but, not daring to tell the king so by word of mouth, he wrote a prophecy that the polluted ones would get help from somewhere and be masters of Egypt for thirteen years; which done, he put an end to himself, leaving the king in great despondency. After some time the king, in answer to a petition from the polluted ones, granted them the city of Avaris, which had been left empty by the Shepherds, who had been driven out of Egypt more than five centuries before. Here they established themselves under the leadership of Osarsiph, a priest of Heliopolis, who now changed his name to Moses, and taught them to contravene the religion of Egypt, to sacrifice sacred animals, and forswear communion with strangers. This Moses sent an embassy to the Shepherds, who, after being driven out of Egypt, had established themselves in Jerusalem, promising to restore to them their ancestral city of Avaris and help them in regaining possession of Egypt. Two hundred thousand of them came at his summons, and Amenophis, fearing to fight against God, took refuge in Ethiopia, whose king was friendly to him, where he stayed during the thirteen years of his predestined banishment; after which he and his son Sethon or Ramesses, now grown to manhood, returned and expelled the invaders and the polluted ones, who are described as having used the images of the Gods for fuel to roast the sacred animals, which they compelled the priests and prophets to slaughter. This last touch is so like what the Jews would have been glad to do, that, if not true, it is well invented. (Josephus *Against Apion* I 26-31.)

Manetho was a writer of great authority who lived under the first Ptolemy. A later writer of Egyptian history, Chæremón, who lived in the early years of the Christian era, tells the tale somewhat differently. King Amenophis was frightened by the appearance of

¹ On the Egyptian monuments there is mention of a king Amen-hetep III, and of a priest of the same name, the son of Hâp. Budge, Vol. IV, p. 110.

Isis to him in a dream, and a sacred scribe Phritiphantes told him that, if he purged Egypt of polluted persons, he would no longer be liable to perturbation. Accordingly he expelled no less than a quarter of a million of people. These, under the leadership of Moses and Joseph, whose names in Egyptian were Tisithen and Peteseph, came to Pelusium, where they met a body of 380,000, who had been left there for some unexplained reason by Amenophis. Making common cause with one another, the two hosts invaded Egypt. Amenophis fled to Ethiopia in such a hurry that he left his wife behind him. She gave birth in a cave to a son named Ramesses,¹ who, when grown up, chased 'the Jews' into Syria and restored his father Amenophis.

Another Greek author, named Lysimachus, departs more widely from Manetho. He puts the date much earlier under a king named Bocchoris. The land at that time was suffering from sterility, and the king, on consulting the oracle of Ammon, was told that he must clear the country of the impure and impious beggars known as the people of the Jews, who clustered round the temples seeking food; those that suffered from leprosy and scab were to be drowned and the rest to be driven into the desert; then, when the temples had been purified, the land would bring forth its fruits. The command of the oracle was obeyed. The leprous and scabby mendicants had sheets of lead attached to them and were consigned to the depths of the sea; the rest were left to perish in the desert. To them, thus abandoned by gods and men, one Moses offered the following advice — to march straight on at all hazards till they came to an inhabited country, to show no kindness to any man, nor give good advice to others, but only bad, and to overthrow the temples and altars of the gods wherever they came across them. Adhering faithfully to these principles the refuse of Egypt established themselves in Palestine, where they called their city *Ἱερόσυλα* (*Sacrilege*), but afterwards changed it into *Ἱεροσόλυμα*. (Josephus *Against Apion* I § 34, p. 466.) Josephus, who had the advantage of having learnt another language than his own, is easily able to dispose of this piece of popular etymology, as well as of another for which Apion is responsible, namely, that the Egyptian exiles, having reached Judæa in six days,

¹ The Tauchnitz text has here (*Against Apion* I 32) *Μεσσήνην*, but, as the son has already been called Ramesses, the error is obvious.

were laid up with buboes on the seventh, whence it was called the sabbath, because *sabbo* was the Egyptian for a bubo. (Josephus *Against Apion* II § 2, p. 470.)

The account of the Exodus given by Tacitus is an echo of the hatred of the Alexandrian Greek for the Jew. Lysimachus is the author whom the Roman historian is following, as will be plain to the student who compares V 3 and 4 of the *Histories* with the account from Lysimachus above given. Tacitus adds that the way in which Moses discovered water for his thirsty host was by following a herd of wild asses.

Justinus, or rather the Augustan writer Trogus Pompeius, whom he is epitomising, is not quite so one-sided. He shows an acquaintance with the story of Joseph and with the tradition of the beauty of Moses, whom he represents as the son of Joseph. But he agrees with the Egyptian version in saying that, when those who were suffering from scab and tetter were expelled from Egypt in compliance with an oracle, Moses was expelled with them and became their leader. He adds that Moses stole the sacred things of the Egyptians and that the Egyptians, who endeavoured to recover them by arms, were forced back by storms. The geography of this author however is perplexing. Moses, he says, after seven days' march without food through the desert, having reached Damascena, the home of his fathers, where Abrahames and Israhel had been kings, occupied Mount Sina, and there dedicated the Sabbath as a fast for all time. The exclusive habits of the Jews he explains as due to their having been originally shunned as plague-stricken (XXXVI 2).

The merely literary point of view from which we are treating the Septuagint relieves us from any obligation to speculate on the amount of historic truth underlying the story of the Exodus. We could wish that it exempted us also from the task of examining the internal consistency of the tale. But a few words must be said on this subject before we close.

To begin with, how could two midwives (Ex. 1st) suffice for a population in which the males alone numbered over half a million (Ex. 12th: Jos. *Ant.* II 9 § 3)?

Again, where did the Israelites live? Was it apart in Goshen? Or mixed up with their oppressors in Egypt? The narrative, as we have it, sometimes puts the matter one way and sometimes

another. Ex. 8²² and 9²³, for instance, tell us that in the land of Goshen, where the children of Israel were, there were no flies and no hail; but on the other hand the marking of the houses of the Israelites with blood (Ex. 12^{22, 23}) and their borrowing jewels of their neighbours (Ex. 12³⁵) implies that they were living in the midst of the Egyptians.

Thirdly, how is it that after Moses has solemnly told Pharaoh 'I will see thy face again no more' (10²⁹), he does see him again in the next chapter (11⁹)?

These and the like difficulties seem to find their easiest solution in the assumption of a mixture of sources. The theory is that E represents the Israelites as a comparatively small body of people living in Egypt itself, while J represents them as very numerous and dwelling apart in Goshen. The account of the institution of the Passover is referred to the priestly document P.

The supernatural elements in the Story of the Exodus centre round the rod of Moses. We are reminded of this magic rod, which earth and sea obey, when we read in the Egyptian tale of 'The Taking of Joppa' of 'the great cane of King Men-kheper-ra . . . to whom Amen his father gives power and strength.' Just as the New Testament knows more about the childhood of Moses than the Old, so it knows more about Pharaoh's sorcerers. We learn from ii Tim. 3⁸ that their names were Jannes and Jambres. This information is confirmed by a Neo-Platonist philosopher named Numenius, who is supposed to have lived in the age of the Antonines. He says that these were the names of the sacred scribes who were put forward by the Egyptian people to oppose Musæus, the leader of the Jews, 'a man who was most powerful in prayer to God,' and that they were able to dispel some of the most grievous of the calamities which he was bringing upon Egypt (Eus. *Pr. Ev.* IX 8). The name of one of these sorcerers was known to the Pagan world still earlier: for Pliny the elder speaks of a school of magic many thousands of years after Zoroaster, which depended on Moses and Jannes and Lotapes and the Jews.¹

Josephus tells the story of the passage of the Red Sea, but hardly

¹ Est et alia magices factio a Mose et Janne et Lotape ac Judæis pendens, sed multis millibus annorum post Zoroastrem. Plin. *N.H.* XXX 11, Detlefsen.

expects it to be believed by his Pagan readers. He cites the account, agreed upon, he assures us, by all the historians of Alexander, of how the Pamphylian Sea made way for the march of that monarch, when it was the will of God that he should destroy the Empire of Persia. It is worth noticing in this connexion that the Euphrates is recorded to have yielded a passage on foot to the army of the younger Cyrus, when it was not the will of God that he should possess himself of the Persian throne (*Xen. Anab.* I 4 § 18).

In Roman history too there is an incident which reminds us of the passage of the Red Sea. For Livy (XXVI 47) records how the elder Africanus was enabled to take New Carthage owing to the combination of a low tide with a strong north wind, and how he encouraged his soldiers on that occasion by an appeal to their religious feelings—‘Neptune was opening a new way to the armies of the Roman people: let them follow the God!’

II. THE STORY OF THE EXODUS

Exodus I 8

⁸ Ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. ⁹ εἶπεν δὲ τῷ ἔθνει αὐτοῦ "Ἴδου τὸ γένος τῶν υἱῶν Ἰσραὴλ μέγα πλῆθος, καὶ ἰσχύει ὑπὲρ ἡμᾶς. ¹⁰ δεῦτε οὖν κατασοφισώμεθα αὐτούς, μή ποτε πληθυνθῇ, καὶ ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος προστεθήσονται καὶ οὗτοι πρὸς τοὺς ὑπεναντίους, καὶ ἐκπολεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς γῆς." ¹¹ καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα κακώσωσιν αὐτούς ἐν τοῖς ἔργοις· καὶ ᾠκοδόμησαν πόλεις ὀχυράς τῷ Φαραῷ, τὴν τε Πειθῶ καὶ Ῥαμεσσή· καὶ ὦν, ἥ ἐστὶν Ἡλίου πόλις. ¹² καθότι δὲ αὐτοὺς ἐταπείνουν, τοσοῦτω πλείους ἐγίνοντο, καὶ ἰσχυον σφόδρα σφόδρα· καὶ ἐβδελύσσοντο οἱ Αἰγύπτιοι ἀπὸ τῶν υἱῶν Ἰσραὴλ. ¹³ καὶ κατεδυνάστευον οἱ Αἰγύπτιοι τοὺς υἱοὺς Ἰσραὴλ βία, ¹⁴ καὶ κατωδύνων αὐτῶν τὴν ζωὴν ἐν τοῖς ἔργοις τοῖς σκληροῖς, τῷ πηλῷ καὶ

8. βασιλεὺς ἕτερος: generally identified with Rameses II on the evidence of v. 11.

9. ὑπὲρ ἡμᾶς: § 94.

10. κατασοφισώμεθα αὐτούς: *let us outwit them* (since we cannot overcome them by strength). *Cp.* Judith 5¹¹, 10¹⁹: Acts 7¹⁹. — πληθυνθῇ: *sc.* τὸ γένος: but in the next verb the plural subject is resumed. — προστεθήσονται: the indicative expresses the certainty of the consequence in the assumed case.

11. ἐπέστησεν . . . ἵνα κακώσωσιν: § 76. The verb corresponding to ἐπέστησεν in our Hebrew text has the plural affix; in that of the LXX we may in-

fer that it had not. — Πειθῶ καὶ Ῥαμεσσή: Pithom and Raamses. — καὶ ὦν κτλ.: an addition of the LXX. In Gen. 41^{45, 48} we find Heliopolis already in existence. Indeed according to Budge (*History of Egypt* II 67) there is evidence that this 'City of the Sun-God' was in existence as early as the Vth Dynasty of Egyptian kings, *i.e.* about B.C. 3500.

12. σφόδρα σφόδρα: § 85 — ἐβδελύσσοντο . . . ἀπὸ: § 98.

14. κατωδύνων: imperfect of κατωδυνᾶν, *to afflict grievously*. The passive of the same verb is used in Ezk. 9⁴ and in Tobit. — πηλῷ: *mortar*. *Cp.* Gen.

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τῇ πλινθίᾳ καὶ πᾶσι τοῖς ἔργοις τοῖς ἐν τοῖς πεδίοις, κατὰ πάντα τὰ ἔργα ὧν κατεδουλοῦντο αὐτοὺς μετὰ βίας.

¹⁵ Καὶ εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων ταῖς μαίαις τῶν Ἑβραίων, τῇ μιᾷ αὐτῶν ἣ ὄνομα Σεπφωρά, καὶ τὸ ὄνομα τῆς δευτέρας Φουά. ¹⁶ καὶ εἶπεν “Ὅταν μαιοῦσθε τὰς Ἑβραίας καὶ ὦσιν πρὸς τῷ τίκτειν, ἐὰν μὲν ἄρσεν ᾦ, ἀποκτείνετε αὐτό. ἐὰν δὲ θῆλυ, περιποιεῖσθε αὐτό.” ¹⁷ ἐφοβήθησαν δὲ αἱ μαῖαι τὸν θεόν, καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς ὁ βασιλεὺς Αἰγύπτου, καὶ ἐζωογόνουν τὰ ἄρσενα. ¹⁸ ἐκάλεσεν δὲ ὁ βασιλεὺς Αἰγύπτου τὰς μαίας καὶ εἶπεν αὐταῖς “Τί ὅτι ἐποιήσατε τὸ πρᾶγμα τοῦτο καὶ ἐζωογονεῖτε τὰ ἄρσενα;” ¹⁹ εἶπαν δὲ αἱ μαῖαι τῷ Φαραῶ “Οὐχ ὡς γυναῖκες Αἰγύπτου αἱ Ἑβραῖαι, τίκτουσιν γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μαίας, καὶ ἔτικτον.” ²⁰ εὖ δὲ ἐποίει ὁ θεὸς ταῖς μαίαις, καὶ

11⁵. — πλινθία: = πλινθεῖα, brick-making. § 37. — ὧν κατεδουλοῦντο: to which they enslaved them.

15. μαῖαις: in LXX only in this chapter and in Gen. 35¹⁷, 38²⁸. It is used in Eur. *Alc.* 393 as a child's word for 'mother.' In Plat. *Theæt.* 149 A it is used as here for a midwife. Does μαῖα stand to the μη- in μήτηρ as γαῖα to γῆ? — Σεπφωρά: the LXX makes the name of this midwife the same as that of the wife of Moses (2²¹), but in the Hebrew they are different. — καὶ τὸ ὄνομα κτλ.: had the construction been continued regularly, this would have been καὶ τῇ δευτέρᾳ ἣ ὄνομα Φουά.

16. μαιοῦσθε: § 106. — Ἑβραίας: apparently 'Hebrews' was the name by which Jews were known to foreigners, and 'children of Israel' that by which they called themselves at home. Hence the name Hebrews

comes to the front in the account of their relations with the Egyptians. — ἐὰν μὲν . . . ἐὰν δέ: § 39.

17. ἐζωογόνουν: preserved alive. Cp. Jdg. 8¹⁹: i K. 2⁶ Κύριος θανατοῖ καὶ ζωογονεῖ, 27^{9, 11}: iii K. 21³¹: iv K. 7⁴. So in N.T. Lk. 17²⁸, Acts 7¹⁹, i Tim. 6¹⁸. The word appears to be used in its natural sense of producing young alive in Lev. 11⁴⁷. Cp. the use of ζωοποιεῖν in Jdg. 21¹⁴.

19. καὶ ἔτικτον: these words seem to arise out of a misapprehension of the Hebrew text, which, as we have it, runs literally thus—'for they are lively; not yet came the midwife to them and they brought forth.' The word rendered 'they are lively' having been taken by the Greek translator as a verb (τίκτουσιν), no meaning was left for the verb at the end.

20. ταῖς μαίαις: in Attic Greek this

ἐπλήθυνεν ὁ λαὸς καὶ ἰσχυεν σφόδρα. ²¹ ἐπειδὴ ἐφοβούντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας. ²² Συνέταξεν δὲ Φαραὼ παντὶ τῷ λαῷ αὐτοῦ λέγων “ Πᾶν ἄρσεν ὃ ἐὰν τεχθῇ τοῖς Ἑβραίοις εἰς τὸν ποταμὸν ῥύψατε, καὶ πᾶν θῆλυ, ζωογονεῖτε αὐτό.”

¹ Ἦν δέ τις ἐκ τῆς φυλῆς Λευεὶ ὃς ἔλαβεν τῶν θυγατέρων Λευεὶ. ² καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν ἄρσεν· ἰδόντες δὲ αὐτὸ ἀστεῖον ἐσκέπασαν αὐτὸ μῆνας τρεῖς. ³ ἐπεὶ δὲ οὐκ ἠδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν αὐτῷ ἡ μήτηρ αὐτοῦ θῖβιν καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσση καὶ ἐνέβαλεν τὸ παιδίον εἰς αὐτήν, καὶ ἔθηκεν αὐτὴν εἰς τὸ ἔλος παρὰ τὸν ποταμόν. ⁴ καὶ κατεσκόπευεν ἡ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν τί τὸ ἀποβησόμενον αὐτῷ. ⁵ κατέβη δὲ ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἄβραι αὐτῆς

would be τὰς μάλας. — ἐπλήθυνεν: intransitive = ἐπλήθυνεν.

21. ἐποίησαν ἑαυταῖς οἰκίας: the Hebrew is ‘He made for them houses,’ i.e. gave them descendants. Does this imply that in the time of the writer there were Jews who claimed to be descended from these two midwives? If so, the fact had been forgotten later, for Josephus (*Ant.* II 9 § 2) expressly says that the midwives were Egyptians.

2. ἰδόντες, ἐσκέπασαν: Hebrew, ‘she saw, she hid.’ — ἀστεῖον: a pretty child. *Op.* Acts 7²⁰: Judith 11²⁸ Ἀστεια εἰ σὺ ἐν τῷ εἶδει σου: *Sus.* O’ 7. Ἀστεῖος (*urbanus*) with its opposite ἀγροῖκος (*agrestis*) recalls the contempt of the town for the country. The meaning of the word was deepened by the Stoics, who used it in the same sense as Aristotle uses σπουδαῖος. In *Jdg.* 3¹⁷ ἀστεῖος is used where the

Hebrew has ‘fat’: *Nb.* 22²² οὐκ ἀστεία ἡ ὁδὸς σου: *ii Mac.* 6²⁸ ὁ δὲ λογισμὸν ἀστεῖον ἀναλαβών. In *ii Mac.* 12⁴⁸ we have the adverb ἀστεῖως. These are all the occurrences of the word in the LXX.

3. οὐκ ἠδύναντο: Hebrew, ‘she could not.’ — θῖβιν: the Hebrew word, which is here transliterated by θῖβιν, is the same which is used of Noah’s ark in *Gen.* 6¹⁴ and which is there rendered κιβωτός. *Jos. Ant.* II 9 § 4 μηχανῶνται πλέγμα τι βύβλινον ἐμφερές τῇ κατασκευῇ κοιτῇ (made like a cradle).

4. ἡ ἀδελφὴ: *Jos. Ant.* II 9 § 4 Μαριάμμη.

5. ἄβραι: maidens. *Op.* *Gen.* 24⁶¹. The word occurs also in the LXX, in *Judith* and *Esther*, and is found in the fragments of *Menander*. The accent is against supposing a connexion with ἀβρός, and the word seems to be an importation into Greek perhaps

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παρεπορεύοντο παρὰ τὸν ποταμόν · καὶ ἰδοῦσα τὴν θίβιν ἐν τῷ ἔλει, ἀποστείλασα τὴν ἄβραν ἀνείλατο αὐτήν. ⁶ ἀνοίξασα δὲ ὄρᾳ παιδίον κλαῖον ἐν τῇ θίβει · καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραώ, καὶ ἔφη “ Ἀπὸ τῶν παιδίων τῶν Ἑβραίων τοῦτο.” ⁷ καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ Φαραώ “ Θέλεις καλέσω σοι γυναῖκα τροφεύουσαν ἐκ τῶν Ἑβραίων, καὶ θηλάσει σοι τὸ παιδίον ;” ⁸ ἡ δὲ εἶπεν ἡ θυγάτηρ Φαραώ “ Πορεύου.” ἐλθοῦσα δὲ ἡ νεάνις ἐκάλεσεν τὴν μητέρα τοῦ παιδίου. ⁹ εἶπεν δὲ πρὸς αὐτήν ἡ θυγάτηρ Φαραώ “ Διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό, ἐγὼ δὲ δώσω σοι τὸν μισθόν.” ἔλαβεν δὲ ἡ γυνὴ τὸ παιδίον καὶ ἐθήλαζεν αὐτό. ¹⁰ ἄδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραώ, καὶ ἐγενήθη αὐτῇ εἰς υἱόν · ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Μωυσῆν λέγουσα “ Ἐκ τοῦ

from a Chaldee word meaning ‘female companion.’ The Hebrew word which *ἄβραι* here represents means ‘young women,’ and is supposed to have given rise to the name *Neera*, but that which underlies *ἄβραν* at the end of the verse is different. — *ἀνείλατο* : cp. 10. *Ἀναίρειν* like *tollere* means both ‘to take up’ and ‘to destroy.’ Here it has the former and original sense.

6. *ἐφείσατο αὐτοῦ* : literally *spared him*. Here *pitied him*.

7. *γυναῖκα τροφεύουσαν* : a *wet-nurse*. Philo II 83, *Vit. Mos.* § 4 *προφάσει τοῦ ἐπὶ μισθῷ τροφεύειν*.

8. *ἡ δὲ . . . ἡ θυγάτηρ Φαραώ* : the construction seems modelled on such phrases as *ἡ δ' ὅς ὁ Γλαύκων*. It is not warranted by the Hebrew. — *νεάνις* : in classical writers mostly poetic, as *Soph. Ant.* 784.

10. *ἄδρυνθέντος* : cp. *Jdg.* 13²⁴. The word occurs eight times in the LXX,

always in connexion with the growth of children, except in Ps. 143¹¹, where it refers, directly at least, to plants. On the construction see § 58. — *ἐγενήθη αὐτῇ εἰς υἱόν* : *Hebraism*, § 90. — *Μωυσῆν λέγουσα κτλ.* : the derivation here suggested is based on a superficial resemblance of the Hebrew name *Mosheh* to the verb *mashah*, *to draw out*. Josephus makes the name Egyptian, which is more consistent with its being given by Pharaoh's daughter — *Ant.* II 9 § 6 *τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὅσῃς δὲ τοὺς ἐξ ὕδατος σωθέντας* : in another passage (*Against Apion* I 31) he tells us — *τὸ γὰρ ὕδωρ οἱ Αἰγύπτιοι μὲν καλοῦσιν*. Renan (*Hist. Peuple d'Israel* I 159) agrees with Josephus in regarding the word as Egyptian, but thinks that it contains the syllable *mos* (= son) found in such forms as *Thoutmos* (= son of Tehuti or Θῶθ), *Amenmos*, etc.

ὑδατος αὐτὸν ἀνειλόμην.” ¹¹Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωυσῆς ἐξῆλθεν πρὸς τοὺς ἀδελφούς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. κατανοήσας δὲ τὸν πόνον αὐτῶν ὁρᾷ ἄνθρωπον Αἰγύπτιον τύπτοντά τινα Ἑβραῖον τῶν ἑαυτοῦ ἀδελφῶν τῶν υἱῶν Ἰσραήλ. ¹²περιβλεψάμενος δὲ ᾤδε καὶ ᾤδε οὐχ ὁρᾷ οὐδένα, καὶ πατάξας τὸν Αἰγύπτιον ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ. ¹⁸ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὁρᾷ δύο ἄνδρας Ἑβραίους διαπληκτιζομένους, καὶ λέγει τῷ ἀδικούντι “Διὰ τί σὺ τύπτεις τὸν πλησίον;” ¹⁴ὁ δὲ εἶπεν “Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνέιλες ἐχθρὸς τὸν Αἰγύπτιον;” ἐφοβήθη δὲ Μωυσῆς καὶ εἶπεν “Εἰ οὕτως ἐμφανὲς γέγονεν τὸ ῥῆμα τοῦτο;” ¹⁵ἤκουσεν δὲ Φαραὼ τὸ ῥῆμα τοῦτο, καὶ ἐζήτηι ἀνελεῖν Μωυσήν. ἀνεχώρησεν δὲ Μωυσῆς ἀπὸ προσώπου Φαραὼ καὶ ᾤκησεν ἐν γῇ Μαδιάμ. ἐλθὼν δὲ εἰς γῆς Μαδιάμ ἐκάθισεν ἐπὶ τοῦ φρέατος. ¹⁶τῷ δὲ ἱερεῖ Μαδιάμ ἦσαν ἑπτὰ θυγατέρες, ποιμαίνουσai τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ἰοθὺρ. παραγενόμεναι δὲ ἦντλον ἕως ἐπλησαν τὰς δεξαμενάς, ποτίσαι τὰ πρόβατα

11. ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις: “a long time after that.” Cp. 23, 4¹⁸. The Hebrew here has only ‘in those days.’ Acts 7²⁸ ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακοναέτης χρόνος.

12. ᾤδε καὶ ᾤδε: *this way and that*.

13. διαπληκτιζομένους: only here in LXX.

14. Εἰ οὕτως κτλ.: *Has this thing become thus known?* Hebrew, ‘Certainly the thing is known.’ On *ei* interrogative see § 100, and on ῥῆμα 39⁹ n.

15. ἐν γῇ Μαδιάμ: Gen. 37²⁸ n. Josephus calls the country ἡ Τρωγλοδύτης (*Ant.* II 9 § 3) and the inhabitants οἱ Τρωγλοδύται (II 11 § 2). The Midian-

ites were the descendants of Abraham by Keturah.

16. ποιμαίνουσai . . . Ἰοθὺρ: added in LXX, as is also the name Ἰοθὺρ (= Jethro) at the end of the verse. The name Jethro (Hb. *Yithro*) does not occur in the Hebrew until 8¹, where the LXX again has Ἰοθὺρ. The form Jethro comes from the Vulgate. — δεξαμενάς: *cisterns*. Plat. *Crit.* 117 A: Philo I 647, *De Somn.* I § 29. The accent shows that it is not used as a participle. But Plat. *Tim.* 57 C uses ἡ δεχομένη convertibly with ἡ δεξαμένη (53 A) for ‘a receptacle.’ There is a Nereid called Δεξαμένη mentioned in Hom. *Il.* XVIII 44.

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τοῦ πατρὸς αὐτῶν Ἰοθόρ. ¹⁷ παραγενόμενοι δὲ οἱ ποιμένες ἐξέβαλλον αὐτάς· ἀναστὰς δὲ Μωυσῆς ἐρρύσατο αὐτάς, καὶ ἤντλησεν αὐταῖς καὶ ἐπότισεν τὰ πρόβατα αὐτῶν. ¹⁸ παρεγένοντο δὲ πρὸς Ῥαγουήλ τὸν πατέρα αὐτῶν· ὁ δὲ εἶπεν αὐταῖς “Διὰ τί ἐταχύνετε τοῦ παραγενέσθαι σήμερον;” ¹⁹ αἱ δὲ εἶπαν “Ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων, καὶ ἤντλησεν ἡμῖν καὶ ἐπότισεν τὰ πρόβατα ἡμῶν.” ²⁰ ὁ δὲ εἶπεν ταῖς θυγατράσιν αὐτοῦ “Καὶ ποῦ ἐστι; καὶ ἵνα τί καταλελοίπατε τὸν ἄνθρωπον; καλέσατε οὖν αὐτὸν ὅπως φάγῃ ἄρτον.” ²¹ κατωκίσθη δὲ Μωυσῆς παρὰ τῷ ἀνθρώπῳ· καὶ ἐξέδοτο Σεπφώραν τὴν θυγατέρα αὐτοῦ Μωυσῇ γυναῖκα. ²² ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἱόν· καὶ ἐπωνόμασεν Μωυσῆς τὸ ὄνομα αὐτοῦ Γηρσάμ, λέγων “Ὅτι πάροικός εἰμι ἐν γῇ ἄλλοτρίᾳ.”

²³ Μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου· καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν, καὶ ἀνέβη ἡ βοή αὐτῶν πρὸς τὸν θεὸν ἀπὸ τῶν ἔργων. ²⁴ καὶ εἰσήκουσεν ὁ θεὸς τὸν στεναγμὸν αὐτῶν, καὶ ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ τῆς πρὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ²⁵ καὶ ἔπιδεν ὁ θεὸς τοὺς υἱοὺς Ἰσραὴλ, καὶ ἐγνώσθη αὐτοῖς.

18. Ῥαγουήλ: the father-in-law of Moses is called by many names: Hebrew R^ouel, LXX Ραγουήλ, Jos. (Ant. II 11 § 2) Ραγουήλος, Vulgate Raguel, English Reuel (Ex. 2¹⁸, Nb. 10²⁹); Hebrew Yithrō (Ex. 3¹, 18^{1, 2}), LXX Ἰοθόρ (Ex. 2¹⁸: Jdg. 1¹⁸); Hebrew Yether (Ex. 4¹⁸), Jos. (Ant. II 12 § 1) Ἰεθέγλαιος; Hebrew Hobab, LXX Ὁβάβ (Nb. 10²⁹), Ἰωβάβ (Jdg. 4¹¹), Vulgate Hobab. — ἐταχύνετε τοῦ παραγενέσθαι: Gen. 41⁸² n.

21. Σεπφώραν: Jos. Ant. II 13 § 1 Σεπφώραν. 1¹⁵ n.

22. Γηρσάμ: Hebrew Gershom. Jos. Ant. II 13 § 1 Γηρσός μὲν σημαίνει κατὰ Ἑβραίων διάλεκτον, ὅτι εἰς ξέτην ἦν γῆν.

23. ἀπὸ τῶν ἔργων: by reason of their toils. So perhaps in the next clause. § 92.

25. ἐγνώσθη αὐτοῖς: R.V. ‘God took knowledge of them.’ The Hebrew for αὐτοῖς, omitting vowel points, differs from that for ‘God’ only by a ‘jot.’

¹ Καὶ Μωυσῆς ἦν ποιμαίνων τὰ πρόβατα Ἰσθὺρ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιάμ, καὶ ἤγαγεν τὰ πρόβατα ὑπὸ τὴν ἔρημον καὶ ἦλθεν εἰς τὸ ὄρος Χωρήβ. ² ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου· καὶ ὁρᾷ ὅτι ὁ βάτος καίεται πυρὶ, ὁ δὲ βάτος οὐ κατεκαίετο. ³ εἶπεν δὲ Μωυσῆς “Παρελθὼν ὄψομαι τὸ ὄραμα τὸ μέγα τοῦτο, ὅτι οὐ κατακαίεται ὁ βάτος.” ⁴ ὥς δὲ ἶδεν Κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βάτου λέγων “Μωυσή Μωυσή.” ὁ δὲ εἶπεν “Τί ἐστίν;” ⁵ ὁ δὲ εἶπεν “Μὴ ἐγγίσης ὧδε· λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου, ὁ γὰρ τόπος ἐν ᾧ σὺ ἑστηκας γῆ ἁγία ἐστίν.” ⁶ καὶ εἶπεν “Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρός σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.” ἀπέστρεψεν δὲ Μωυσῆς τὸ πρόσωπον αὐτοῦ· εὐλαβεῖτο γὰρ κατεμβλέπει ἐνώπιον τοῦ θεοῦ. ⁷ εἶπεν δὲ Κύριος πρὸς Μωυσήν “Ἴδὼν ἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιω-

1. ἦν ποιμαίνων : § 72. — γαμβροῦ : γαμβρός is a vague word for a male connexion by marriage, Lat. *affinis*. It is sometimes used by classical authors in the sense of *πενθερός*, as here, but it generally means the correlative ‘son-in-law.’ In Jdg. 1¹⁶ Ἰσθὺρ . . . τοῦ γαμβροῦ Μωυσέως, the Hebrew has not the proper name, and γαμβροῦ is rendered in the R.V. ‘brother-in-law.’ — ὑπὸ τὴν ἔρημον : Hebrew, ‘behind the wilderness.’ The meaning seems to be “deep into the wilderness.” — εἰς τὸ ὄρος Χωρήβ : Hebrew, ‘to the mountain of God, to Horeb.’ Jos. Ant. II 12 § 1 ἐπὶ τὸ Σιναῖον καλούμενον ὄρος. The use of the two names Horeb and Sinai is supposed to indicate different documents. Josephus says that the place already had the reputation of being the abode of God, and

that therefore no shepherds had ever ventured to drive their flocks there.

2. ἄγγελος Κυρίου : in v. 4 Κύριος. So in 14^{19, 24} we have first ὁ ἄγγελος τοῦ θεοῦ and then Κύριος. Cp. Jdg. 13²². — τοῦ βάτου : *the bush*. The Hebrew also has the article here. This seems to show that the story was already well known by the time this account was written. Outside this chapter βάτος = *rubus* occurs in LXX only in Dt. 33¹⁶ : Job 31⁴⁰. It is masculine in the LXX but feminine in Mk. 12²⁸ : Lk. 20⁹⁷. In classical authors there is the same variation of gender.

3. εὐλαβεῖτο : a word specially used of pious fear. Hence ἀνὴρ εὐλαβής. Cp. Lk. 2²⁵ : Acts 2⁵, 8², 22¹².

7. Ἴδὼν ἶδον : § 81. — ἀπὸ τῶν ἐργοδιωκτῶν : § 92. Cp. 5^{6, 10, 13} : i Chr. 23⁴ : ii Chr. 2¹⁸, 8¹⁰ ἐργοδιωκτοῦντες :

Exodus III 13

κτῶν· οἶδα γὰρ τὴν ὁδύνην αὐτῶν, ⁸ καὶ κατέβην ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς ἐκείνης, καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν, εἰς γῆν ῥέουσαν γάλα καὶ μέλι, εἰς τὸν τόπον τῶν Χαναναίων καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ Ἰεβουσαίων. ⁹ καὶ νῦν ἰδοὺ κραυγὴ τῶν υἱῶν Ἰσραὴλ ἥκει πρὸς μέ, ἀγὼ εἴωρακα τὸν θλιμμόν δὲ οἱ Αἰγύπτιοι θλίβουσιν αὐτούς. ¹⁰ καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐξάξεις τὸν λαόν μου τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.” ¹¹ Καὶ εἶπεν Μωυσῆς πρὸς τὸν θεόν “Τίς εἰμι ἐγὼ ὅτι πορεύσομαι πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ὅτι ἐξάξω τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου;” ¹² εἶπεν δὲ ὁ θεὸς Μωυσεὶ λέγων “Ὅτι ἔσομαι μετὰ σοῦ· καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγὼ σε ἐξαποστελῶ· ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύσετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ.” ¹³ καὶ εἶπεν Μωυσῆς πρὸς τὸν θεόν “Ἴδου ἐγὼ ἐξελεύσομαι πρὸς τοὺς υἱοὺς Ἰσραὴλ καὶ ἐρῶ πρὸς αὐτούς· ‘Ὁ θεὸς τῶν πατέρων ἡμῶν ἀπέσταλκέν με πρὸς ὑμᾶς·’ ἐρωτήσουσίν με ‘Τί ὄνομα

i Esd. 5⁵⁶. Ἐργοδιωκτής was the current word at Alexandria for a superintendent of works (it is contrasted in ii Chr. 2¹⁸ B with *νωτοφόρος*), as is shown by its use in the Fayûm Papyri; Philo II 86, *Vit. Mos.* I § 7 also employs it. *Cp. ἐργοπαρέκτης* i Clem. 34¹.

8. ῥέουσιν γάλα καὶ μέλι: cognate accusative in a loose sense of that term. In the next verse we have the same construction in its more precise form. — Γεργεσαίων: added in the LXX.

9. θλιμμόν . . . θλίβουσιν: § 56. *θλιμμός* (= *θλίψις*) occurs in the LXX only here and in Dt. 26⁷.

12. Ὅτι ἔσομαι: the use of *ὅτι* here

is due to the presence in the original of a particle to which it corresponds. Both in the Greek and Hebrew perhaps the construction may be explained by an ellipse — (*Κῆρυ*) *that I will be with thee.* § 107. — καὶ λατρεύσετε: the *καὶ* here has nothing in the Hebrew to correspond to it. Translate — *When thou leadest out my people from Egypt, ye shall also sacrifice to God on this mountain.* This sacrifice was to be a public recognition of the fact that the exodus was under the auspices of Jehovah. Perhaps then the *σημεῖον* referred to above is not one given by Jehovah but expected by him.

αὐτῷ; τί ἐρῶ πρὸς αὐτούς;” ¹⁴ καὶ εἶπεν ὁ θεὸς πρὸς Μωυσήν λέγων “Ἐγώ εἰμι ὁ ὢν.” καὶ εἶπεν “Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ ‘Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς.’” ¹⁵ καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωυσήν “Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ ‘Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ, ἀπέσταλκέν με πρὸς ὑμᾶς.’ τοῦτό μού ἐστιν ὄνομα αἰώνιον καὶ μνημόσυνον γενεῶν γενεαῖς. ¹⁶ ἐλθὼν οὖν συνάγαγε τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ‘Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ᾤπτει μοι, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ, λέγων “Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς καὶ ὅσα συμβέβηκεν ὑμῖν ἐν Αἰγύπτῳ.”’ ¹⁷ καὶ εἶπεν “Ἀναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν Χανααίων καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ Ἰεβουσαιῶν, εἰς γῆν ῥέουσαν γάλα καὶ μέλι.”’ ¹⁸ καὶ εἰσακούσονται σου τῆς φωνῆς· καὶ εἰσελεύσῃ σὺ καὶ ἡ γερουσία

14. ὁ ὢν: the difference of gender between this expression and the Greek τὸ ὄν marks the difference between Hebrew religion and Greek philosophy in the conception of the Deity. To the one God was a person, to the other a principle. Jos. Ant. II 12 § 4 says καὶ ὁ θεὸς αὐτῷ σημαίνει τὴν ἐαυτοῦ προσωποποιαν, οὐ πρότερον εἰς ἀνθρώπου παρελθούσαν· περὶ ἧς οὐ μοι θέμις εἰπεῖν.

15. Κύριος ὁ θεός: the Hebrew word corresponding to Κύριος here, as usually in the LXX, is JHVH, the name which had just been revealed to Moses and explained as meaning ὁ ὢν. The Jews considered this name too holy to be lightly pronounced, and therefore in reading the sacred text aloud, substituted for Jahveh, wherever it occurred,

the word Adonai (= Lord). The fact that the Seventy thus translated Jahveh by Κύριος seems to show that this practice of substitution was already established in the third century B.C. The English version regularly represents the word Jahveh by LORD. The form Jehovah has arisen from the practice of disguising the sacred name even in the text by putting under it the vowel-points of Adonai. When Κύριος stands in the LXX for the proper name Jahveh, it is used, like any other proper name, without the article. — γενεῶν γενεαῖς: a Hebraism.

16. τὴν γερουσίαν: the body of elders. We hear of elders also in connexion with other Semitic peoples, such as Moab and Midian. Cp. Nb. 22⁷. — Ἐπισκοπῇ ἐπέσκεμμαι: § 61.

Exodus IV 6

Ἰσραὴλ πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐρεῖς πρὸς αὐτόν
 ‘Ὁ θεὸς τῶν Ἑβραίων προσκέκληται ἡμᾶς· πορευσώμεθα οὖν
 ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ἵνα θύσωμεν τῷ θεῷ ἡμῶν.’
¹⁹ ἐγὼ δὲ οἶδα ὅτι οὐ προσήσεται ὑμᾶς Φαραὼ βασιλεὺς Αἰγύπ-
 του πορευθῆναι, ἐὰν μὴ μετὰ χειρὸς κραταιᾶς· ²⁰ καὶ ἐκτείνας
 τὴν χεῖρα πατάξω τοὺς Αἰγυπτίους ἐν πᾶσι τοῖς θαυμασίοις
 μου οἷς ποιήσω ἐν αὐτοῖς, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς.
²¹ καὶ δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν Αἰγυπτίων·
 ὅταν δὲ ἀποτρέχητε, οὐκ ἀπελεύσεσθε κενοί· ²² αἰτήσῃ γυνή
 παρὰ γείτονος καὶ συσκήνου αὐτῆς σκεὺ ἄργυρᾶ καὶ
 χρυσᾶ καὶ ἱματισμόν, καὶ ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν
 καὶ ἐπὶ τὰς θυγατέρας ὑμῶν· καὶ σκυλεύσατε τοὺς Αἰγυπτί-
 ους.” ¹ Ἀπεκρίθη δὲ Μωυσῆς καὶ εἶπεν “Ἐὰν μὴ πι-
 στεύσωσιν μοι μηδὲ εἰσακούσωσιν τῆς φωνῆς μου, ἐροῦσιν
 γὰρ ὅτι ‘Οὐκ ὤπταί σοι ὁ θεός, τί ἐρῶ πρὸς αὐτούς;’” ² εἶπεν
 δὲ αὐτῷ Κύριος “Τί τοῦτό ἐστιν τὸ ἐν τῇ χειρὶ σου;” ὁ δὲ
 εἶπεν “Ῥάβδος.” ³ καὶ εἶπεν “Ῥάβδον αὐτὴν ἐπὶ τὴν γῆν.”
 καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν, καὶ ἐγένετο ὄφεις· καὶ ἔφυγεν
 Μωυσῆς ἀπ’ αὐτοῦ. ⁴ καὶ εἶπεν Κύριος πρὸς Μωυσῆν “Ἔκ-
 τεων τὴν χεῖρα καὶ ἐπιλαβοῦ τῆς κέρκου.” ἐκτείνας οὖν
 τὴν χεῖρα ἐπελάβετο τῆς κέρκου, καὶ ἐγένετο ῥάβδος ἐν τῇ
 χειρὶ αὐτοῦ. ⁵ “ἵνα πιστεύσωσιν σοι ὅτι ὤπταί σοι ὁ θεός
 τῶν πατέρων αὐτῶν, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς
 Ἰακώβ.” ⁶ εἶπεν δὲ αὐτῷ Κύριος πάλιν “Εἰσένεγκον τὴν
 χεῖρά σου εἰς τὸν κόλπον σου.” καὶ εἰσήνεγκεν τὴν χεῖρα
 αὐτοῦ εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ

20. ἐν πᾶσι τοῖς θαυμασίοις μου :
 with all my wonders. § 91.

21. ἀποτρέχητε : Nb. 24¹⁴ n.

22. συσκήνου : originally a mili-
 tary term = Latin *contubernalis*. The
 Hebrew word means a female so-

journer without any reference to a
 tent. — σκυλεύσατε : do ye spoil. He-
 brew, ‘ye shall spoil.’

5. ἵνα πιστεύσωσιν : referring back
 to ἐπιλαβοῦ τῆς κέρκου, the intermediate
 words being parenthetical.

Exodus IV 7

ἐκ τοῦ κόλπου αὐτοῦ, καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ ὥσει χιών.
 Ἔπειτα εἶπεν πάλιν “Εἰσένεγκον τὴν χεῖρά σου εἰς τὸν κόλπον σου.” καὶ εἰσήνεγκεν τὴν χεῖρα εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ, καὶ πάλιν ἀπεκατέστη εἰς τὴν χροάν τῆς σαρκὸς αὐτῆς.⁸ “ἔὰν δὲ μὴ πιστεῦσώσιν σοι μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου, πιστεῦσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἑσχατοῦ.
⁹ καὶ ἔσται ἔὰν μὴ πιστεῦσώσιν σοι τοῖς δυσὶ σημείοις τούτοις μηδὲ εἰσακούσωσιν τῆς φωνῆς σου, λήμψῃ ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ καὶ ἐκχεεῖς ἐπὶ τὸ ξηρόν, καὶ ἔσται τὸ ὕδωρ ὃ ἐὰν λάβῃς ἀπὸ τοῦ ποταμοῦ αἷμα ἐπὶ τοῦ ξηροῦ.”¹⁰ Εἶπεν δὲ Μωυσῆς πρὸς Κύριον “Δέομαι, Κύριε, οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθρῆς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ’ οὗ ἤρξω λαλεῖν τῷ θεράποντί σου· ἰσχνόφωνος καὶ βραδύγλωστος

6. ὥσει χιών: Jos. Ant. II 12 § 3 ‘Τπακούσας δὲ λευκὴν καὶ τιτάνῃ (chalk) ὁμοίαν προεκόμισεν.

9. τοῖς δυσὶ σημείοις: § 1. Josephus makes the third sign of turning water into blood to be actually performed at the burning bush. — λήμψῃ: § 37. — ἐκχεεῖς: the accentuation seems due to false analogy from vowel verbs. § 21. — ὃ ἐάν: = ὃ ἂν. § 105.

10. πρὸ τῆς ἐχθρῆς κτλ.: a literal translation of the Hebrew phrase, which is condensed into ‘heretofore’ in R.V. Yesterday and the day before is meant to cover all past time. The meaning of πρὸ τῆς ἐχθρῆς must not be pressed: its form is assimilated to that of πρὸ τῆς τρίτης, Ex. 21²⁹: Dt. 4⁴². This use of πρὸ in expressions of time became common in later Greek, owing apparently to its coincidence with Latin idiom. Jos. Ant. XIII 9 § 2 πρὸ δεκτῶ εἰδῶν Φεβρουαρίων: Plut. Cæs. 63

πρὸ μᾶς ἡμέρας = ante unum diem; Sulla 27 πρὸ μᾶς ἡμερῶν Κυντιλίων, 37 πρὸ δυεῖν ἡμερῶν ἡ ἐτελεύτα. Here we cannot suspect any Roman influence to have been at work, and the occurrence in Herodotus of the phrase πρὸ πολλοῦ in the sense of ‘long before’ indicates a tendency to this use of the preposition in pure Greek. We find πρὸ μικροῦ χρόνου in ii Mac. 10⁶. — ἰσχνόφωνος: cp. 6⁸⁰, where the Hebrew is different. This word, which naturally means ‘thin-voiced,’ is used as though it were ἰσχνόφωνος of a person with an impediment in his speech. Aristotle (Probl. XI 35) says that the ἰσχνόφωνοι are incapable of speaking low because of the effort that is required to overcome the obstruction to their voice. In Probl. XI 30 ἰσχνόφωνος is distinguished from τραυλότης and ψελλότης. A person is τραυλός who is unable to pronounce some par-

Exodus IV 17

ἐγὼ εἰμι.” ¹¹ εἶπεν δὲ Κύριος πρὸς Μωυσήν “Τίς ἔδωκεν στόμα ἀνθρώπῳ, καὶ τίς ἐποίησεν δύσκωφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὐκ ἐγὼ ὁ θεός; ¹² καὶ νῦν πορεύου καὶ ἐγὼ ἀνοίξω τὸ στόμα σου, καὶ συμβιβάσω σε ὃ μέλλεις λαλῆσαι.” ¹³ καὶ εἶπεν Μωυσῆς “Δέομαι, Κύριε, προχειρίσαι δυνάμενον ἄλλον ὃν ἀποστελεῖς.” ¹⁴ καὶ θυμωθεὶς ὁργῇ Κύριος ἐπὶ Μωυσήν εἶπεν “Οὐκ ἰδοὺ Ἀαρὼν ὁ ἀδελφός σου ὁ Λευεΐτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι, καὶ ἰδὼν σε χαρήσεται ἐν ἑαυτῷ. ¹⁵ καὶ ἐρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ῥήματά μου εἰς τὸ στόμα αὐτοῦ· καὶ ἐγὼ ἀνοίξω τὸ στόμα σου καὶ τὸ στόμα αὐτοῦ, καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε. ¹⁶ καὶ αὐτός σοι λαλήσει πρὸς τὸν λαόν, καὶ αὐτὸς ἔσται σου στόμα· σὺ δὲ αὐτῷ ἔση τὰ πρὸς τὸν θεόν. ¹⁷ καὶ τὴν

ticular letter, whereas the ψελλός exaggerates some letter or syllable, but *ισχροφωνία* consists in an inability to attach one syllable quickly to another. Herodotus (IV 155) seems to use the words synonymously — *πάσις ισχνόφωνος καὶ τραυλός, τῷ οὐνομα ἐτέθη Βάττος*.

11. δύσκωφον: used by Aristotle in the sense of ‘stone-deaf.’ Here however it is used for ‘dumb,’ while *κωφός* (which in itself may mean either ‘deaf’ or ‘dumb’) is here reserved for ‘deaf.’

12. συμβιβάσω σε: *I will instruct thee.* Cp. v. 15, 18¹³: Jdg. 13⁹: Is. 40¹³: i Cor. 2¹⁶. Also *προσβιάσεις* Dt. 6⁷. *Προσβιάζειν* is used by classical writers in a somewhat similar sense. Plat. *Men.* 74 B, *Phdr.* 229 E: Xen. *Mem.* I 2 § 17.

14. Ἀαρών: as Aaron was three years older than Moses (7), we may

suppose that the order for the destruction of male infants was subsequent to his birth. — ὁ Λευεΐτης: Moses was as much a Levite as Aaron (Ex. 6²): but to the mind of the writer the word probably signified function rather than descent, so that its use here involves an anachronism. — σοί: added in the LXX, the meaning no doubt being “for thee.”

16. τὰ πρὸς τὸν θεόν: the Greek translator has substituted this abstract expression for the blunter ‘for God’ of the original. Aaron, instead of taking his instructions directly from God (as Moses does), is to take them from Moses. *Τὰ πρὸς τὸν θεόν* (= his relations with God) may therefore be taken to mean “his medium of communication with God.” This seems to typify the relation of the priest to the prophet under the ideal Hebrew theocracy.

ράβδον ταύτην τὴν στραφείσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρὶ σου, ἐν ᾗ ποιήσεις ἐν αὐτῇ τὰ σημεῖα.”

¹⁸ Ἐπορεύθη δὲ Μωυσῆς καὶ ἀπέστρεψεν πρὸς Ἰοθὺρ τὸν γαμβρὸν αὐτοῦ καὶ λέγει “Πορεύσομαι καὶ ἀποστρέψω πρὸς τοὺς ἀδελφούς μου τοὺς ἐν Αἰγύπτῳ, καὶ ὄψομαι εἰ ἐτι ζῶσιν.” καὶ εἶπεν Ἰοθὺρ Μωυσῇ “Βάδιζε ὑγιαίνων.” μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. ¹⁹ εἶπεν δὲ Κύριος πρὸς Μωυσῆν ἐν Μαδιάμ “Βάδιζε ἀπελθε εἰς Αἴγυπτον· τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχὴν.” ²⁰ ἀναλαβὼν δὲ Μωυσῆς τὴν γυναῖκα καὶ τὰ παιδία ἀνεβίβασεν αὐτὰ ἐπὶ τὰ ὑπόζυγια, καὶ ἐπέστρεψεν εἰς Αἴγυπτον· ἔλαβεν δὲ Μωυσῆς τὴν ράβδον τὴν παρὰ τοῦ θεοῦ ἐν τῇ χειρὶ αὐτοῦ. ²¹ εἶπεν δὲ Κύριος πρὸς Μωυσῆν “Πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον, ὅρα πάντα τὰ τέρατα ἃ ἔδωκα ἐν ταῖς χερσίν σου, ποιήσεις αὐτὰ ἐναντίον Φαραώ· ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξαποστείλῃ τὸν λαόν. ²² σὺ δὲ ἐρεῖς τῷ Φαραώ ‘Τάδε λέγει Κύριος “Τὶς πρωτότοκός μου Ἰσραὴλ·” ²³ εἶπα δέ σοι· Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ· εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι αὐτούς, ὅρα οὖν, ἐγὼ ἀποκτένω τὸν υἱόν σου τὸν πρωτότοκον.’”

²⁷ Εἶπεν δὲ Κύριος πρὸς Ἀαρών “Πορεύθητι εἰς συνάντησιν Μωσεί εἰς τὴν ἔρημον.” καὶ ἐπορεύθη καὶ συνήντησεν αὐτῷ

17. τὴν στραφείσαν εἰς ὄφιν: added in the LXX Στρέφειν = classical τρέπειν. — ἐν ᾗ . . . ἐν αὐτῇ: § 69.

18. Βάδιζε ὑγιαίνων: Ὑγιαίνει corresponds to the Latin *valere* as a formula of leave-taking. — μετὰ δὲ . . . Αἰγύπτου: these words are repeated from 2²³. They are not in the Hebrew and do not suit the context. On the form of expression see 2¹¹ n.

19. Βάδιζε ἀπελθε: a literal translation from the Hebrew. Cp. βάσκειν in Homer and *vade age* in Vergil.

20. τὰ παιδία: for the names of Moses' sons see 18^{3, 4}.

21. Πορευομένου σου . . . ὅρα: § 58. — ἔδωκα ἐν ταῖς χερσίν σου: § 91.

23. ἀποκτένω: the present of stem κτεν- is here strengthened by nasalisation instead of by inserting ι.

Exodus V 5

ἐν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους. ²⁸ καὶ ἀνήγγειλεν Μωυσῆς τῷ Ἀαρὼν πάντας τοὺς λόγους Κυρίου οὓς ἀπέστειλεν καὶ πάντα τὰ ῥήματα ἃ ἐνετείλατο αὐτῷ. ²⁹ ἐπορεύθη δὲ Μωυσῆς καὶ Ἀαρών, καὶ συνήγαγον τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ. ³⁰ καὶ ἐλάλησεν Ἀαρὼν πάντα τὰ ῥήματα ταῦτα ἃ ἐλάλησεν ὁ θεὸς πρὸς Μωυσήν, καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ. ³¹ καὶ ἐπίστευσεν ὁ λαός, καὶ ἐχάρη ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υἱοὺς Ἰσραὴλ καὶ ὅτι εἶδεν αὐτῶν τὴν θλίψιν· κύψας δὲ ὁ λαὸς προσεκύνησεν. ¹ Καὶ μετὰ ταῦτα εἰσῆλθεν Μωυσῆς καὶ Ἀαρὼν πρὸς Φαραῶ καὶ εἶπαν αὐτῷ “Τάδε λέγει Κύριος ὁ θεὸς Ἰσραὴλ· Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι ἐορτάσωσιν ἐν τῇ ἐρήμῳ.” ² καὶ εἶπεν Φαραῶ “Τίς ἐστίν οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ; οὐκ οἶδα τὸν κύριον, καὶ τὸν Ἰσραὴλ οὐκ ἐξαποστέλλω.” ³ καὶ λέγουσιν αὐτῷ “Ὁ θεὸς τῶν Ἑβραίων προσκέκληται ἡμᾶς· πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ὅπως θύσωμεν τῷ θεῷ ἡμῶν, μὴ ποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος.” ⁴ καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Αἰγύπτου “Ἰνα τί, Μωυσή καὶ Ἀαρών, διαστρέφετε τὸν λαόν μου ἀπὸ τῶν ἔργων; ἀπέλθατε ἕκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ.” ⁵ καὶ εἶπεν Φαραῶ “Ἴδου νῦν πολυπληθεῖ ὁ λαός·

27. τῷ ὄρει τοῦ θεοῦ: iii K. 19^a n.

28. οὓς ἀπέστειλεν: *wherewith he had sent him*. An irregular attraction of the relative. Cp. 6^a δὲ . . . καταδουλοῦνται.

29. ἐπορεύθη . . . συνήγαγον: in this change from singular to plural the Greek exactly follows the Hebrew. Συναγαγεῖν is the verb to which συναγωγή (12^a) belongs. Josephus (*Ant.* II 13 § 1) makes the elders go out to meet

Moses and Aaron, having heard of their coming.

1. Τάδε λέγει Κύριος: instead of these words Josephus here makes Moses recount to the new Pharaoh his services against the Ethiopians.

2. οὗ . . . αὐτοῦ: § 69.

5. πολυπληθεῖ: *is numerous*. The word occurs in the LXX only here, in Lev. 11⁴² ὁ πολυπληθεὶ ποσίν, and Dt. 7¹ πολυπληθεῖτε παρὰ πάντα τὰ ἔθνη.

μη οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων.” ⁶ συντάξεν δὲ Φαραὼ τοῖς ἐργοδιώκταις τοῦ λαοῦ καὶ τοῖς γραμματεῦσιν λέγων ⁷ “Οὐκέτι προστεθήσεται διδόναι ἄχυρον τῷ λαῷ εἰς τὴν πλινθουργίαν καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν· αὐτοὶ πορευέσθωσαν καὶ συναγαγέτωσαν ἑαυτοῖς ἄχυρα.” ⁸ καὶ τὴν σύνταξιν τῆς πλινθίας ἧς αὐτοὶ ποιοῦσιν καθ’ ἐκάστην ἡμέραν ἐπιβαλεῖς αὐτοῖς, οὐκ ἀφελεῖς οὐδέν· σχολάζουσιν γάρ, διὰ τοῦτο κεκράγασι λέγοντες “Ἐγερθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν.” ⁹ βαρυνέσθω τὰ ἔργα τῶν ἀνθρώπων τούτων, καὶ μεριμνάτωσαν ταῦτα, καὶ μη μεριμνάτωσαν ἐν λόγοις κενοῖς.” ¹⁰ κατέσπευδον δὲ αὐτοὺς οἱ ἐργοδιώκται καὶ οἱ γραμματεῖς, καὶ ἔλεγον πρὸς τὸν λαὸν λέγοντες “Τάδε λέγει Φαραώ ‘Οὐκέτι δίδωμι ὑμῖν ἄχυρα· ¹¹ αὐτοὶ πορευόμενοι συλλέγετε ἑαυτοῖς ἄχυρα ὅθεν ἐὰν εὑρητε, οὐ γὰρ ἀφαιρεῖται ἀπὸ τῆς συντάξεως ὑμῶν οὐθέν.’” ¹² καὶ διεσπάρη ὁ λαὸς ἐν ὅλῃ γῇ Αἰγύπτῳ συναγαγεῖν καλάμην εἰς ἄχυρα· ¹³ οἱ δὲ ἐργοδιώκται κατέσπευδον αὐτοὺς λέγοντες “Συντελεῖτε τὰ ἔργα τὰ καθήκοντα καθ’ ἡμέραν καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοδοτο ὑμῖν.” ¹⁴ καὶ ἐμαστιγώθησαν οἱ γραμματεῖς τοῦ γένους τῶν υἱῶν Ἰσραὴλ οἱ κατασταθέντες ἐπ’ αὐτοὺς ὑπὸ τῶν ἐπιστατῶν τοῦ Φαραώ, λέγοντες “Διὰ τί οὐ συνετελέσατε

6. συντάξεν: gave orders to. Cp. 6¹⁸, 12³⁶: Nb. 1¹⁸. Used absolutely in Ex. 9¹².—γραφματεῦσιν: these were Hebrew, not Egyptian, officers. Cp. vs. 14, 19.

7. προστεθήσεται διδόναι: shall it be added to give. The impersonal form of a common construction in Biblical Greek: Gen. 37⁸ n. On the use of straw for bricks Swete (*Introd.* p. 293) compares Flinders Petrie *Papyri* II xiv 2 ἐς τὰ ἄχυρα πρὸς τὴν πλινθον.—πλινθουργίαν: in Swete's text only here in LXX. Josephus uses πλινθεία.—ἐχθὲς

καὶ τρίτην ἡμέραν: a general expression for past time. See 4¹⁰ n. § 86.

8. σύνταξιν: used by Demosthenes (e.g. pp. 60, 95) of the contributions which Athens levied from her allies. The 'tale' of the bricks in our version = the 'count' of the bricks, i.e. the fixed number which the Israelites were expected to provide.—κεκράγασι: perfect used as present; found also in good authors, as Soph. *Aj.* 1236.

14. λέγοντες: here we have a participle which has nothing to agree with except the agent implied in the passive

Exodus V 23

τὰς συντάξεις ὑμῶν τῆς πλινθίας καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν καὶ τὸ τῆς σήμερον ;” ¹⁵ εἰσελθόντες δὲ οἱ γραμματεῖς τῶν υἱῶν Ἰσραὴλ κατεβόησαν πρὸς Φαραὼ λέγοντες “Ἰνα τί οὕτως ποιεῖς τοῖς σοῖς οἰκέταις ;” ¹⁶ ἄχυρον οὐ δίδονται τοῖς οἰκέταις σου, καὶ τὴν πλίνθον ἡμῖν λέγουσιν ποιεῖν, καὶ ἰδοὺ οἱ παῖδες σου μεμαστίγωνται· ἀδικήσεις οὖν τὸν λαόν σου.” ¹⁷ καὶ εἶπεν αὐτοῖς “Σχολάζετε, σχολασταὶ ἔστε· διὰ τοῦτο λέγετε ‘Πορευθῶμεν θύσωμεν τῷ θεῷ ἡμῶν.’” ¹⁸ νῦν οὖν πορευθέντες ἐργάζεσθε· τὸ γὰρ ἄχυρον οὐ δοθήσεται ὑμῖν, καὶ τὴν σύνταξιν τῆς πλινθίας ἀποδώσετε.” ¹⁹ ἑώρων δὲ οἱ γραμματεῖς τῶν υἱῶν Ἰσραὴλ ἑαυτοὺς ἐν κακοῖς λέγοντες “Οὐκ ἀπολείψετε τῆς πλινθίας τὸ καθῆκον τῇ ἡμέρᾳ.” ²⁰ συνήντησαν δὲ Μωυσῇ καὶ Ἀαρὼν ἐρχομένοις εἰς συνάντησιν αὐτοῖς, ἐκπορευομένων αὐτῶν ἀπὸ Φαραώ, ²¹ καὶ εἶπαν αὐτοῖς “Ἴδοι ὁ θεὸς ὑμᾶς καὶ κρῖναι, ὅτι ἐβδελύξατε τὴν ὁσμὴν ἡμῶν ἐναντίον Φαραώ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτοῦ ἀποκτεῖναι ἡμᾶς.” ²² Ἐπέστρεψεν δὲ Μωυσῆς πρὸς Κύριον καὶ εἶπεν “Δέομαι, Κύριε, τί ἐκάκωσας τὸν λαὸν τοῦτον ; καὶ ἵνα τί ἀπέσταλκάς με ;” ²³ καὶ ἀφ’ οὗ πεπόρευμαι πρὸς Φαραώ

verb ἐμαστιγώθησαν. This is even more unreasonable than when the construction which precedes is impersonal, as in Gen. 46¹⁶. § 112.—καθάπερ . . . σήμερον: to-day also as heretofore. Τὸ τῆς σήμερον (ἡμέρας) is a periphrasis for σήμερον. Cp. ἐν τῇ σήμερον Ex. 13⁴, Dt. 4¹: ἐν τῇ σήμερον ἡμέρᾳ Josh. 5⁸ (cp. 22²⁹). The phrase ἕως τῆς σήμερον ἡμέρας occurs in the Hexateuch in Gen. 19³⁸, 26²⁸, 35⁴: Nb. 22³⁰: Dt. 11⁴: and frequently in Joshua. Epict. Diss. I 11 § 38 ἀπὸ τῆς σήμερον τοίνυν ἡμέρας. See i K. 17¹⁰ n.

16. ἀδικήσεις κτλ.: R.V. ‘But the fault is in thine own people.’ The original is here obscure.

17. σχολασταὶ ἔστε: more expressive than σχολάζετε. This is a kind of analytic form. Σχολαστής occurs only here in LXX.

19. λέγοντες: here, as in 14, there is a subject γραμματεῖς, with which the participle appears to agree, but does not. § 112.

21. ἐβδελύξατε: Ye have made . . . to be abhorred. § 84.—ῥομφαίαν: the usual word for a sword in Hellenistic Greek. Cp. Nb. 22²⁸: Lk. 2³⁵.

λαλήσαι ἐπὶ τῷ σῶ ὀνόματι, ἐκάκωσεν τὸν λαὸν τοῦτον, καὶ οὐκ ἔρρυσω τὸν λαὸν σου.” ¹ καὶ εἶπεν Κύριος πρὸς Μωυσήν “Ἦδη ἄφει ἅ ποιήσω τῷ Φαραώ· ἐν γὰρ χειρὶ κραταιᾷ ἐξαποστελεῖ αὐτούς, καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ.”

² Ἐλάλησεν δὲ ὁ θεὸς πρὸς Μωυσήν καὶ εἶπεν πρὸς αὐτόν “Ἐγὼ Κύριος· ³ καὶ ὤφθην πρὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, θεὸς ὢν αὐτῶν, καὶ τὸ ὄνομά μου Κύριος οὐκ ἔδήλωσα αὐτοῖς· ⁴ καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτοὺς ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χανααίων, τὴν γῆν ἣν παρῴκηκασιν, ἐν ἧ καὶ παρῴκησαν ἐπ’ αὐτῆς. ⁵ καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ἰσραὴλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν. ⁶ βιάδιζε εἰπὸν τοῖς υἱοῖς Ἰσραὴλ λέγων ‘Ἐγὼ Κύριος, καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων, καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλείας, καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλη· ⁷ καὶ λήμψομαι ἐμαυτῷ ὑμᾶς λαὸν ἐμοί, καὶ ἔσομαι ὑμῶν θεός, καὶ γνώσεσθε ὅτι ἐγὼ Κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας

1. ἐν γὰρ χειρὶ . . . καὶ ἐν κτλ. : the second clause nearly repeats the first, but the Greek translator has varied the phraseology to avoid monotony. The ἐν denotes the accompanying circumstances. § 91. But on whose part was the strong hand to be? The words might be taken to mean that Pharaoh would be so glad to get rid of the Israelites that he would not only permit but force them to go, and 11¹, 12²⁸ might be quoted in favour of this view. A comparison however with v. 6 of this chapter and other passages, such as 14⁸, seems to show that the ‘strong hand’ here spoken of was to

be on the part of Jehovah. It is evidently so understood by the Deuteronomist (Dt. 26⁸) and in Jeremiah (39²¹).

4. τὴν γῆν ἣν . . . ἐπ’ αὐτῆς : literally *the land which they sojourned, in which they also sojourned upon it*. This bit of tautology represents five words in the original—‘the land of-their-sojournings which-they-sojourned in-it.’

5. ὃν . . . καταδουλοῦνται : 4¹⁸ n.

6. δουλίαις : = δουλείας. § 37.

7. ἐμαυτῷ . . . ἐμοί : § 13. — καταδυναστείας : oppression. The word occurs five times in the LXX, but apparently not elsewhere.

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τῶν Αἰγυπτίων· ⁸ καὶ ἐξάξω ὑμᾶς εἰς τὴν γῆν εἰς ἣν ἐξέτευνα τὴν χεῖρά μου δοῦναι αὐτὴν τῷ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ· ἐγὼ Κύριος.” ⁹ ἐλάλησεν δὲ Μωυσῆς οὕτως τοῖς υἱοῖς Ἰσραὴλ· καὶ οὐκ εἰσήκουσαν Μωυσῆ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.

¹⁰ Εἶπεν δὲ Κύριος πρὸς Μωυσῆν λέγων ¹¹ “Εἰσελθε λάλησον Φαραὼ βασιλεῖ Αἰγύπτου ἵνα ἐξαποστείλῃ τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ.” ¹² ἐλάλησεν δὲ Μωυσῆς ἐναντι Κυρίου λέγων “Ἰδοὺ οἱ υἱοὶ Ἰσραὴλ οὐκ εἰσήκουσάν μου, καὶ πῶς εἰσακούσεται μου Φαραώ; ἐγὼ δὲ ἄλογός εἰμι.” ¹³ εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ἀαρών, καὶ συνέταξεν αὐτοῖς πρὸς Φαραὼ βασιλέα Αἰγύπτου ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

^{28*} Ἡ ἡμέρα ἐλάλησεν Κύριος Μωυσῆ ἐν γῇ Αἰγύπτῳ ²⁹ καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων “Ἐγὼ Κύριος· λάλησον πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐγὼ λέγω πρὸς σέ.” ³⁰ καὶ εἶπεν Μωυσῆς ἐναντίον Κυρίου “Ἰδοὺ ἐγὼ ἰσχνόφρονός εἰμι, καὶ πῶς εἰσακούσεται μου Φαραώ;”

9. εἰσήκουσαν Μωυσῆ: so in Herodotus εἰσακοῦειν = ‘obey’ takes a dative. In v. 12 below it has a genitive.

12. ἐναντι: § 97. — ἄλογος: destitute, not of the inner, but of the outer, λόγος, or, as it was sometimes called, the λογὸς προφορικὸς. This is a bold rendering of the Hebrew, which means ‘of uncircumcised lips.’ The same original is rendered in 30 by ἰσχνόφρωνος.

13. συνέταξεν αὐτοῖς πρὸς: gave them a commission to. Cp. 5⁶. — πρὸς Φαραώ: before this the Hebrew has the words ‘unto the children of

Israel and,’ which are not in the LXX.

28. Ἡ ἡμέρα . . . καὶ ἐλάλησεν: to supply before this καὶ ἐγένετο to which the Hebrew points, would make the passage more in accordance with LXX grammar, but it would not relieve it of its tautology, which may be surmised to arise from a mixture of documents.

29. καὶ ἐγὼ λέγω: the sense requires εἰ to be supplied before this.

30. καὶ εἶπεν Μωυσῆς: 6³⁰-7² is a repetition with variations of 4¹⁰⁻¹⁶. Here the communication made by the Lord to Moses is in Egypt instead of in the land of Midian.

¹ καὶ εἶπεν Κύριος πρὸς Μωυσήν λέγων “Ἴδου δέδωκά σε θεὸν Φαραώ, καὶ Ἀαρὼν ὁ ἀδελφός σου ἔσται σου προφήτης· ² σὺ δὲ λαλήσεις αὐτῷ πάντα ὅσα σοι ἐντέλλομαι, ὁ δὲ Ἀαρὼν ὁ ἀδελφός σου λαλήσει πρὸς Φαραῶ ὥστε ἐξαποστῆναι τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ. ³ ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραῶ, καὶ πληθυνῶ τὰ σημεῖά μου καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ· ⁴ καὶ οὐκ εἰσακούσεται ὑμῶν Φαραῶ. καὶ ἐπιβαλὼ τὴν χεῖρά μου ἐπ’ Αἴγυπτον, καὶ ἐξάξω σὺν δυνάμει μου τὸν λαόν μου τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν ἐκδικήσει μεγάλῃ· ⁵ καὶ γινώσκονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγὼ εἰμι Κύριος, ἐκτείνων τὴν χεῖρα ἐπ’ Αἴγυπτον· καὶ ἐξάξω τοὺς υἱοὺς Ἰσραὴλ ἐκ μέσου αὐτῶν.” ⁶ ἐποίησεν δὲ Μωυσῆς καὶ Ἀαρὼν καθάπερ ἐνετείλατο αὐτοῖς Κύριος, οὕτως ἐποίησαν. ⁷ Μωυσῆς δὲ ἦν ἐτῶν ὀγδοήκοντα, Ἀαρὼν δὲ ὁ ἀδελφὸς αὐτοῦ ἐτῶν ὀγδοήκοντα τριῶν, ἥνικα ἐλάλησεν πρὸς Φαραῶ.

⁸ Καὶ εἶπεν Κύριος πρὸς Μωυσήν καὶ Ἀαρὼν λέγων ⁹ “Καὶ ἐὰν λαλήσῃ πρὸς ὑμᾶς Φαραῶ λέγων ‘Δότε ἡμῖν σημεῖον ἢ τέρας,’ καὶ ἐρεῖς Ἀαρὼν τῷ ἀδελφῷ σου ‘Δάβε τὴν ράβδον καὶ ῥύψον ἐπὶ τὴν γῆν ἐναντίον Φαραῶ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων.’” ¹⁰ εἰσῆλθεν δὲ Μωυσῆς καὶ Ἀαρὼν ἐναντίον Φαραῶ καὶ τῶν θεραπόντων αὐτοῦ, καὶ ἐποίησαν οὕτως καθάπερ ἐνετείλατο αὐτοῖς Κύριος· καὶ ἔριψεν Ἀαρὼν τὴν ράβδον ἐναντίον Φαραῶ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἐγένετο δράκων. ¹¹ συνεκάλεσεν δὲ Φαραῶ τοὺς σοφιστὰς Αἰγύπτου καὶ τοὺς

1. Φαραῶ: dative. — προφήτης: in its primary meaning of ‘forth-teller,’ ‘spokesman.’

8. σημεῖα . . . καὶ τέρατα: this is the first instance of this combination so common afterwards both in the Old and New Testament; e.g. Dt. 4³⁴, 6²²,

7¹⁹: Dan. O’ 4³⁴: Mt. 24²⁴. Cp. Jos. B. J. Praem. § 11 καὶ τὰ πρὸ ταύτης (the capture of Jerusalem) σημεῖα καὶ τέρατα.

10. ἔριψεν: = ἔρριψεν. § 37.

11. σοφιστὰς: in LXX only here and in Daniel, where Theodotion has

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φαρμακούς· καὶ ἐποίησαν καὶ οἱ ἐπαυδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν ὡσαύτως, ¹³ καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτῶν, καὶ ἐγένοντο δράκοντες· καὶ κατέπιεν ἡ ῥάβδος ἡ Ἀαρὼν τὰς ἐκείνων ῥάβδους. ¹⁸ καὶ κατίσχυσεν ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐνετείλατο αὐτοῖς Κύριος.

¹⁴ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Βεβάρηται ἡ καρδία Φαραὼ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν. ¹⁵ βάδισον πρὸς Φαραὼ τὸ πρῶν· ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ, καὶ ἔσθῃ συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ· καὶ τὴν ῥάβδον τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρὶ σου, ¹⁶ καὶ ἐρεῖς πρὸς αὐτόν ‘Κύριος ὁ θεὸς τῶν Ἑβραίων ἀπέσταλκέν με πρὸς σέ λέγων “Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ ἐν τῇ ἐρήμῳ.” καὶ ἰδοὺ οὐκ εἰσήκουσας ἕως τούτου. ¹⁷ τάδε λέγει Κύριος “Ἐν τούτῳ γνώσῃ ὅτι ἐγὼ Κύριος.” ἰδοὺ ἐγὼ τύπτω τῇ ῥάβδῳ τῇ ἐν τῇ χειρὶ μου ἐπὶ τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ, καὶ μεταβαλεῖ εἰς αἷμα. ¹⁸ καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ τελευτήσουσιν, καὶ ἐποζέσει ὁ ποταμός, καὶ οὐ δυνήσονται οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ.” ¹⁹ εἶπεν δὲ Κύριος πρὸς Μωυσήν “Εἰπὼν Ἀαρὼν τῷ ἀδελφῷ σου ‘Δάβε τὴν ῥάβδον σου ἐν τῇ χειρὶ σου, καὶ ἔκτεινον τὴν χεῖρά

σοφοί and in one passage (¹²⁰) ἐπαυδοί. — φαρμακοῦς: cp. 9¹¹, 22¹⁸ φαρμακοῦς οὐ περιποιήσετε. The use of φαρμακός for a ‘medicine-man’ or ‘sorcerer’ seems to be peculiar to Biblical Greek Dan. O’ 22.²⁷, 57.⁸. — ἐπαυδοί: = ἐπιφδοί, *enchanters*. Cp. 22, 87.^{18, 19}: i K. 63: Dan. O’ 22.²⁷ etc. The contracted form does not occur in the LXX. — φαρμακίαις: = φαρμακείαις. § 37.

13. κατίσχυσεν: intransitive, *was strong*. Cp. 17.

14. βεβάρηται: a Hebraism, for which cp. 8^{14, 32}, 97.³⁴. The form βαρεῖν

occurs in the LXX only here and in ii Mac. 139 *βεβαρημένος*. Βαρύειν is common.

15. ἔσθῃ συναντῶν: analytic form of the future. § 72. — ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ: § 95.

17. τύπτω . . . ἐπὶ τὸ ὕδωρ: as in English, ‘smite upon the water.’

18. ἐποζέσει: future of ἐπόζειν. We have the aorist in 21 and in 16^{20, 24}. These are all the occurrences in the LXX.

19. εἶπεν δὲ κτλ.: this verse is inconsistent with 15–18 and contradicts

σου ἐπὶ τὰ ὕδατα Αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ ἐπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἔλη αὐτῶν καὶ ἐπὶ πᾶν συνεσθηκὸς ὕδωρ αὐτῶν, καὶ ἔσται αἷμα·” καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ Αἰγύπτου, ἐν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις.²⁰ καὶ ἐποίησαν οὕτως Μωυσῆς καὶ Ἀαρὼν καθάπερ ἐνετείλατο αὐτοῖς Κύριος· καὶ ἐπάρας τῇ ράβδῳ αὐτοῦ ἐπάταξεν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ ἐναντίον Φαραῶ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ μετέβαλεν πᾶν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ εἰς αἷμα.²¹ καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν, καὶ ἐπώζεσεν ὁ ποταμός, καὶ οὐκ ἠδύναντο οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἐκ τοῦ ποταμοῦ, καὶ ἦν τὸ αἷμα ἐν πάσῃ γῇ Αἰγύπτου.²² ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν· καὶ ἐσκληρυνεν ἡ καρδιά Φαραῶ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ εἶπεν Κύριος.²³ ἐπιστραφεῖς δὲ Φαραῶ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ.²⁴ ὥρυσαν δὲ πάντες οἱ Αἰγύπτιοι κύκλῳ τοῦ ποταμοῦ ὥστε πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ, καὶ οὐκ ἠδύναντο πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ·²⁵ καὶ ἀνεπληρώθησαν ἑπτὰ ἡμέραι μετὰ τὸ πατάξαι Κύριον τὸν ποταμόν.

24. It is assigned to P.—διώρυγας: canals. Cp. Hdt. vii 23: Strab. IV 1 § 8. —συνεσθηκὸς ὕδωρ: like our *standing water*. —ἐν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις: R. V. ‘both in vessels of wood and in vessels of stone,’ which is no doubt the meaning intended here.

20. ἐπάρας τῇ ράβδῳ αὐτοῦ: cp. 14¹⁶.

22. ἐποίησαν δὲ ὡσαύτως: these words are more consistent with the miracle promised in 4⁹ than with that which has been related. —ἐσκληρυνεν: here intransitive. Cp. 7²², 13¹⁵. It is generally transitive as in 4²¹, 7⁸, 9¹²,

10^{1, 20, 27}, 11¹⁰, 14^{4, 8, 17}. Cp. Rom. 9¹⁸, Hb. 3⁸.

23. ἐπέστησεν τὸν νοῦν: this explains the elliptical use of ἐπιστάναι which meets us in Greek authors in the sense of ‘dwelling’ on a subject, e.g. Arist. *E.N.* VI 12 § 8, *Pol.* VII 17 § 12 ὕστερον δ’ ἐπιστήσαντες δεῖ διορίσαι μάλλον.

24. πάντες οἱ Αἰγύπτιοι: What then did the Israelites do for drink? If this statement belongs to the narrative which puts the Israelites away in Goshen, the difficulty is removed. Josephus’s explanation (*Ant.* II 14 § 1)

Exodus VIII 8

¹Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Εἰσελθε πρὸς Φαραῶ καὶ ἑρεῖς πρὸς αὐτόν· Τάδε λέγει Κύριος Ἐξαποστείλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν· ²εἰ δὲ μὴ βούλει σὺ ἔξαποστεῖλαι, ἰδοὺ ἐγὼ τύπτω πάντα τὰ ὄρια σου τοῖς βατράχοις. ³καὶ ἐξερεύξεται ὁ ποταμὸς βατράχους· καὶ ἀναβάντες εἰσελεύσονται εἰς τοὺς οἴκους σου καὶ εἰς τὰ ταμεῖα τῶν κοιτῶνων σου καὶ ἐπὶ τῶν κλινῶν σου, καὶ ἐπὶ τοὺς οἴκους τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, καὶ ἐν τοῖς φυράμασιν σου καὶ ἐν τοῖς κλιβάνοις σου· ⁴καὶ ἐπὶ σέ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου ἀναβήσονται οἱ βάτραχοι.” ⁵εἶπεν δὲ Κύριος πρὸς Μωυσήν “Εἰπὸν Ἀαρὼν τῷ ἀδελφῷ σου Ἐκτεινον τῇ χειρὶ τὴν ῥάβδον σου ἐπὶ τοὺς ποταμοὺς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἔλη, καὶ ἀνάγαγε τοὺς βατράχους.” ⁶καὶ ἐξέτεινεν Ἀαρὼν τὴν χεῖρα ἐπὶ τὰ ὕδατα Αἰγύπτου, καὶ ἀνήγαγεν τοὺς βατράχους· καὶ ἀνεβιβάσθη ὁ βάτραχος, καὶ ἐκάλυψεν τὴν γῆν Αἰγύπτου. ⁷ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαυδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν, καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν Αἰγύπτου. ⁸καὶ ἐκάλεσεν Φαραῶ Μωυσήν καὶ Ἀαρὼν καὶ εἶπεν “Εὗσταθε περὶ ἐμοῦ πρὸς Κύριον, καὶ περιελέτω τοὺς βατράχους ἀπ’ ἐμοῦ καὶ ἀπὸ τοῦ ἐμοῦ λαοῦ, καὶ ἔξαποστελῶ αὐτοὺς καὶ

is that the same Nile water which was foul and deadly to the Egyptians was pure and sweet to the Hebrews. — οὐκ ἠδύναντο πίνειν: Josephus (*Ant.* II 14 § 1) says that the water caused ‘pains and sharp anguish to those who did try to drink of it.’

1. Εἰσελθε . . . καὶ ἑρεῖς: § 74. Vs. 1–4 end chapter 7 in the Hebrew, but begin chapter 8 in the English.

3. τὰ ταμεῖα τῶν κοιτῶνων: *bed-chambers*. § 10. — φυράμασιν: *lumps of dough*. The word occurs again in

12³⁴ and in Nb. 15^{20, 21}. Cp. Rom. 9²¹: i Cor. 5^{6, 7}: Gal. 5⁹. Jos. *Ant.* II 14 § 2 τὰς τε κατ’ οἶκον αὐτῶν διαίτας ἡφάνιζον ἐν βοτοῖς (*eatables*) εὐρισκόμενοι καὶ ποτοῖς. — κλιβάνοις: κλίβανος = Attic κρίβανος an oven or rather *baking-pot*.

6. ὁ βάτραχος: collective use of the singular, as in the Hebrew. Cp. 18 τὸν σκνῖφα, 10¹³ τὴν ἀκρίδα, 10¹⁴ τοιαύτη ἀκρίς § 48.

8. ἔξαποστελῶ . . . καὶ θύσωσιν: 43⁴ n.

θύσωσιν τῷ κυρίῳ.” ⁹ εἶπεν δὲ Μωυσῆς πρὸς Φαραῶ “Τά-
 ξαι πρὸς μὲ πότε εὐξώμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων
 σου καὶ περὶ τοῦ λαοῦ σου, ἀφανίσαι τοὺς βατράχους ἀπὸ
 σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκιῶν ὑμῶν· πλὴν ἐν
 τῷ ποταμῷ ὑπολειφθήσονται.” ¹⁰ ὁ δὲ εἶπεν “Εἰς αὔριον.”
 εἶπεν οὖν “Ὡς εἴρηκας· ἵνα ἴδῃς ὅτι οὐκ ἔστιν ἄλλος πλὴν
 Κυρίου· ¹¹ καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ
 ἐκ τῶν οἰκιῶν ὑμῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἀπὸ τῶν θερα-
 πόντων σου καὶ ἀπὸ τοῦ λαοῦ σου· πλὴν ἐν τῷ ποταμῷ
 ὑπολειφθήσονται.” ¹² ἐξῆλθεν δὲ Μωυσῆς καὶ Ἀαρὼν ἀπὸ
 Φαραῶ· καὶ ἐβόησεν Μωυσῆς πρὸς Κύριον περὶ τοῦ ὀρι-
 σμοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραῶ. ¹³ ἐποίησεν δὲ
 Κύριος καθάπερ εἶπεν Μωυσῆς, καὶ ἐτελεύτησαν οἱ βάτραχοι
 ἐκ τῶν οἰκιῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἐκ τῶν ἀγρῶν·
¹⁴ καὶ συνήγαγον αὐτοὺς θιμωνιάς θιμωνιάς, καὶ ᾤξεσεν ἡ
 γῆ. ¹⁵ ἰδὼν δὲ Φαραῶ ὅτι γέγονεν ἀνάψυξις, ἐβαρύνθη ἡ
 καρδιά αὐτοῦ καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν
 Κύριος.

9. Τάξαι πρὸς μὲ κτλ.: *Arrange with me when I am to pray.* The Hebrew differs here. See R.V.

10. οὐκ ἔστιν ἄλλος πλὴν Κυρίου: again a slight difference from the Hebrew. See R.V.

11. ἐπαύλεων: genitive plural of *ἐπαυλις*, a word which bears different meanings, one of which is ‘cattle-shed,’ as in Nb. 32¹⁶, 24, 36, another ‘village,’ as in i Chr. 43², 33. In the Hebrew there is nothing to correspond to the word in this passage, though there is in v. 13.

12. ὀρισμοῦ: Hebrew, ‘about the matter of the frogs.’ The Greek rendering is a curious one. Can it mean *about the limitation of the frogs (to the*

river), with reference to v. 5? — Φαραῶ: dative, as appears from the Hebrew.

14. θιμωνιάς θιμωνιάς: *heaps upon heaps.* A Hebraism. § 85. *Θιμωνιά* = *θημωνιά* is a longer form of *θημών* a *heap*, connected with *τίθημι*. For the word cp. i Mac. 11⁴. It occurs seven times in the LXX.

15. ἰδὼν δὲ Φαραῶ . . . ἐβαρύνθη ἡ καρδιά αὐτοῦ: *nominativus pendens*, of which there are plenty of instances in classical Greek. There is nothing to suggest this license in the Hebrew, which runs literally thus — ‘And Pharaoh saw . . . and he made heavy his heart.’ § 80. — ἀνάψυξις: literally *a cooling*. Here *a respite*. The word occurs only here in the LXX.

Exodus VIII 21

¹⁶ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Εἰπὸν Ἀαρὼν ‘Ἐκτενον τῇ χειρὶ τὴν ῥάβδον σου καὶ πάταξον τὸ χῶμα τῆς γῆς, καὶ ἔσονται σκνίφες ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου.’” ¹⁷ ἔξέτεινεν οὖν Ἀαρὼν τῇ χειρὶ τὴν ῥάβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς, καὶ ἐγένοντο οἱ σκνίφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν· καὶ ἐν παντὶ χῶματι τῆς γῆς ἐγένοντο οἱ σκνίφες. ¹⁸ ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαιδοὶ ταῖς φαρμακίαις αὐτῶν ἐξαγαγεῖν τὸν σκνίφα, καὶ οὐκ ἠδύναντο· καὶ ἐγένοντο οἱ σκνίφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. ¹⁹ εἶπαν οὖν οἱ ἐπαιδοὶ τῷ Φαραῷ “Δάκτυλος θεοῦ ἐστὶν τοῦτο.” καὶ ἐσκληρύνθη ἡ καρδία Φαραῷ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν Κύριος.

²⁰ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Ὁρθρισον τὸ πρῶν καὶ στῆθι ἐναντίον Φαραῷ· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ, καὶ ἐρεῖς πρὸς αὐτόν ‘Τάδε λέγει Κύριος “Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν ἐν τῇ ἐρήμῳ.”’ ²¹ εἰ δὲ μὴ βούλῃ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σέ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν, καὶ πλησθήσονται αἱ

16. τὸ χῶμα τῆς γῆς: cp. Job 14¹⁹. χῶμα is properly *earth thrown up* (by the spade), the result of the process signified by χώννυμι or χῶω. From this general sense we have χῶμα = Latin *agger*, while here the word signifies *loose earth*, answering to the Hebrew word which is rendered *dust*. — σκνίφες: nominative singular σκνίψ. In Ps. 104²¹ σκνίπες: Wisd. 19¹⁰ σκνίπα. § 5. Josephus (*Ant.* II 14 § 3) has *φθειρες* and the R.V. ‘lice.’ Josephus comments on the shamefulness to the Egyptians of this plague. Cp. what Herodotus (II 37) says of the careful-

ness of the Egyptian priests about avoiding lice on their persons. — ἐν πάσῃ γῇ: § 63.

20. Ὁρθρισον: *ορθρίζειν* is Biblical Greek for *ορθρεῖν*, which occurs only in Tob. 9⁶, whereas *ορθρίζειν* is very common in the LXX. Cp. Lk. 21²⁸.

21. κυνόμυιαν: cp. Ps. 77⁴⁵, 104²¹. The common house-fly in Egypt has a poisonous bite, as it has sometimes in England in a very hot summer. As soon as one arrives in the harbour of Alexandria, one has experience of this Egyptian plague. Josephus (*Ant.* II 14 § 3) seems to give the rein to his

οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίης, καὶ εἰς τὴν γῆν ἐφ' ἧς εἰσὶν ἐπ' αὐτῆς. ²² καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γέσεμ, ἐφ' ἧς ὁ λαός μου ἔπεστιν ἐπ' αὐτῆς, ἐφ' ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια· ἵνα εἰδῆς ὅτι ἐγὼ εἰμι Κύριος ὁ κύριος πάσης τῆς γῆς. ²³ καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ· ἐν δὲ τῇ αὔριον ἔσται τοῦτο ἐπὶ τῆς γῆς.”’” ²⁴ ἐποίησεν δὲ Κύριος οὕτως, καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους Φαραῶ καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ καὶ εἰς πᾶσαν τὴν γῆν Αἰγύπτου· καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίης. ²⁵ ἐκάλεσεν δὲ Φαραῶ Μωυσῆν καὶ Ἀαρὼν λέγων “Ἐλθόντες θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ.” ²⁶ καὶ εἶπεν Μωυσῆς “Οὐ δυνατὸν γενέσθαι οὕτως τὸ ῥῆμα τοῦτο, τὰ γὰρ βδελύγματα τῶν Αἰγυπτίων θύσομεν Κυρίῳ τῷ θεῷ ἡμῶν· ἐὰν γὰρ θύσωμεν τὰ βδελύγματα τῶν Αἰγυπτίων ἐναντίον αὐτῶν, λιθοβοληθήσόμεθα. ²⁷ ὁδὸν τριῶν ἡμερῶν πορευσόμεθα εἰς τὴν ἔρημον, καὶ θύσομεν τῷ θεῷ ἡμῶν καθάπερ εἶπεν Κύριος ἡμῖν.” ²⁸ καὶ εἶπεν Φαραῶ “Ἐγὼ ἀποστέλλω ὑμᾶς, καὶ

fancy here—Θηρίων γὰρ παντοίων καὶ πολυτρόπων, ὧν εἰς θῦν οὐδεὶς ἀπηντήκει πρότερον, τὴν χώραν αὐτῶν ἐγέμισεν, ὑφ' ὧν αὐτοὶ τε ἀπώλλυντο, καὶ ἡ γῆ τῆς ἐπιμελείας τῆς παρὰ τῶν γεωργῶν ἀπεστέρητο.

22. παραδοξάσω: *make remarkable and so distinguish.* Cp. the two uses of ‘distinguished’ in English. The word occurs also in 9⁴, 11⁷: Dt. 28⁵⁰: Sir. 10¹³: II Mac. 3³⁰: III Mac. 2⁹.

23. δώσω διαστολὴν: *make a separation.* The phrase in this sense occurs only here. In I Mac. 8⁷ the meaning is different.—ἀνὰ μέσον . . . καὶ ἀνὰ μέσον: a common Hebraism.

24. πλήθος: *adverb, in abundance.*

The Hebrew runs literally thus—‘and fly came heavy to the house of Pharaoh.’—ἐξωλεθρεύθη: from ἐξολεθρεύω. The right form, according to L. & S. is ἐξολοθρεύω, which occurs in III K. 18⁶ and is adopted by the Revisers in the N.T. (Acts 3²⁸).

26. τὰ γὰρ βδελύγματα κτλ.: this looks as if it referred to sheep or oxen (cp. Gen. 46³⁴), but the Hebrew has the word for ‘abomination’ in the singular, which may be taken as a cognate accusative after ‘sacrifice,’ so that the words may mean merely *our sacrifice will be an abomination to the Egyptians, i.e. the sight of a foreign ritual will be hateful to them.*—λιθοβοληθήσόμεθα: *λιθοβολεῖν* is common in

Exodus IX 4

θύσατε τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ, ἀλλ' οὐ μακρὰν ἀποτενεῖτε πορευθῆναι· εὗξασθε οὖν περὶ ἐμοῦ πρὸς Κύριον.”
²⁹ εἶπεν δὲ Μωυσῆς “Ὅδε ἐγὼ ἐξελεύσομαι ἀπὸ σοῦ καὶ εὗξομαι πρὸς τὸν θεόν, καὶ ἀπελεύσεται ἀπὸ σοῦ ἡ κυνόμεναι καὶ ἀπὸ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου αὖριον· μὴ προσθῆς ἔτι, Φαραώ, ἐξαπατήσαι τοῦ μὴ ἐξαποστεῖλαι τὸν λαὸν θῦσαι Κυρίῳ.”
³⁰ ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραώ καὶ ἤρξατο πρὸς τὸν θεόν·
³¹ ἐποίησεν δὲ Κύριος καθάπερ εἶπεν Μωυσῆς, καὶ περιεῖλεν τὴν κυνόμεναι ἀπὸ Φαραώ καὶ τῶν θεραπόντων αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ, καὶ οὐ κατελείφθη οὐδεμία.
³² καὶ ἐβάρυνεν Φαραώ τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου, καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τὸν λαόν.

¹ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Εἰσελθε πρὸς Φαραώ καὶ ἐρεῖς αὐτῷ ‘Τάδε λέγει Κύριος ὁ θεὸς τῶν Ἑβραίων “Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν·
² εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου ἀλλ' ἔτι ἐνκρατεῖς αὐτοῦ,
³ ἰδὸν χεῖρ Κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις, ἐν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑπόζυγιοις καὶ ταῖς καμήλοις καὶ βουσὶν καὶ προβάτοις θάνατος μέγας σφόδρα.
⁴ καὶ παραδοξάσω ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν

Biblical Greek, but rare outside of it.

28. οὐ μακρὰν ἀποτενεῖτε πορευθῆναι: Hebrew, ‘going-to-a-distance ye shall not go-to-a-distance for-going.’ R.V. ‘ye shall not go very far away.’

29. Ὅδε ἐγώ: R.V. ‘Behold I go out from thee.’ The Greek translator seems to have taken the first two words together in the sense of Ecce ego! In the rest of the verse the Greek has the 2d person, while the Hebrew has the 3d. — τοῦ μὴ ἐξαποστεῖλαι: § 78.

2. εἰ μὲν οὖν: there is no clause with εἰ δὲ μή to balance this, such as one would expect in classical Greek. § 39. — ἐνκρατεῖς: § 37.

3. ὑπόζυγιοις: Hebrew, ‘asses.’ — ταῖς καμήλοις: The feminine is the prevailing gender of κάμηλος in the LXX. It is masculine only in Lev. 11⁴: Dt. 14⁷: Jdg. 6⁵: i Esd. 5⁴⁸. — προβάτοις: Hebrew, ‘flocks.’ It would seem that the Egyptians kept sheep, notwithstanding their abomination of shepherds.

4. παραδοξάσω: 8²² n. — ἀνὰ μέσον

κτηνῶν τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ· οὐ τελευτήσῃ ἀπὸ πάντων τῶν τοῦ Ἰσραὴλ υἱῶν ῥήτόν.”⁷ καὶ ἔδωκεν ὁ θεὸς ὄρον λέγων “Ἐν τῇ αὖριον ποιήσει Κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς.”⁸ καὶ ἐποίησεν Κύριος τὸ ῥῆμα τοῦτο τῇ ἐπαύριον, καὶ ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων· ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐκ ἐτελεύτησεν οὐδέν. Ἰδὼν δὲ Φαραὼ ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐδέν, ἐβαρύνθη ἡ καρδιά Φαραώ, καὶ οὐκ ἐξαπέστειλεν τὸν λαόν.

⁸ Εἶπεν δὲ Κύριος πρὸς Μωυσήν καὶ Ἀαρὼν λέγων “Λάβετε ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης καμιναιάς, καὶ πασάτω Μωσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραώ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ,⁹ καὶ γενηθήτω κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου· καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἔλκη, φλυκτίδες ἀναζέουσai, ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ πάσῃ γῇ Αἰγύπτου.”¹⁰ καὶ ἔλαβεν τὴν αἰθάλην τῆς καμιναιάς ἐναντίον Φαραώ καὶ ἔπασεν αὐτὴν Μωσῆς εἰς τὸν οὐρανόν, καὶ ἐγένετο ἔλκη, φλυκτίδες ἀναζέουσai, ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.¹¹ καὶ οὐκ ἠδύναντο οἱ φαρμακοὶ στήναι ἐναντίον Μωσῆ διὰ τὰ ἔλκη· ἐγένετο γὰρ τὰ ἔλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῇ Αἰγύπτου.¹² ἐσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθὰ συνέταξεν Κύριος.

¹⁸ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Ὁρθρισον τὸ πρωὶ καὶ στήθι ἐναντίον Φαραώ, καὶ ἐρεῖς πρὸς αὐτόν ‘Τάδε λέγει

. . . καὶ ἀνὰ μέσον: 8²⁸ n. — ῥητόν: = ῥῆμα, a thing. Gen. 39⁹ n.

7. Ἰδὼν δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδιά: 8¹⁵ n.

8. αἰθάλης καμιναιάς: soot from the furnace. From 10 it appears that καμιναιάς is a substantive depending on

αἰθάλης. Καμιναιά does not seem to be so used anywhere else. On the form αἰθάλη see § 8. — πασάτω: imperative of ἔπασα, 1st aorist of πάσσω.

9. φλυκτίδες: φλυκτῖς = φλύκταινα a blister (Ar. Ran. 236) occurs only here in LXX.

Exodus IX 28

Κύριος ὁ θεὸς τῶν Ἑβραίων “Ἐξαπόστειλον τὸν λαόν μου ἵνα λατρεύσωσίν μοι. ¹⁴ ἐν τῷ γὰρ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ συναντήματά μου εἰς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, ἵν’ εἰδῇς ὅτι οὐκ ἔστιν ὡς ἐγὼ ἄλλος ἐν πάσῃ τῇ γῇ. ¹⁵ νῦν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε, καὶ τὸν λαόν σου θανατώσω, καὶ ἐκτρίβῃς ἀπὸ τῆς γῆς. ¹⁶ καὶ ἔνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. ¹⁷ ἔτι οὖν σὺ ἐνποιῇ τοῦ λαοῦ μου τοῦ μὴ ἐξαποστεῖλαι αὐτούς; ¹⁸ ἰδοὺ ἐγὼ ὕω ταύτην τὴν ὥραν αὐριον χάλαζαν πολλὴν σφόδρα, ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ’ ἧς ἡμέρας ἔκτισται ἕως τῆς ἡμέρας ταύτης. ¹⁹ νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοὶ ἔστιν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη ὅσα σοὶ ἔστιν ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν, πῆσθι δὲ ἐπ’ αὐτὰ ἢ χάλαζα, τελευτήσῃ.” ²⁰ ὁ φοβούμενος τὸ ῥῆμα Κυρίου τῶν θεραπόντων Φαραὼ συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους. ²¹ ὃς δὲ μὴ προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα Κυρίου, ἀφῆκεν τὰ κτήνη ἐν τοῖς πεδίοις. ²² Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Ἐκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν Αἰγύπτου, ἐπὶ τε τοὺς ἀνθρώπους καὶ τὰ κτήνη καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς.” ²³ ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ Κύριος ἔδωκεν φωνὰς καὶ χάλαζαν, καὶ διέτρε-

14. *συναντήματα*: literally *occurrences*, but used here with a sinister meaning to represent the Hebrew word for ‘plagues.’ Cp. iii K. 8²⁷. So in classical Greek *τύχαι* in the plural commonly means ‘misfortunes.’

16. *διαγγελῇ*: § 24.

17. *ἐνποιῇ*: § 37.

18. *ταύτην τὴν ὥραν*: accusative of point of time. § 55. — *ἥτις τοιαύτη*: = classical *οἷα*. A Hebraism, which recurs in v. 24 and 11⁶. Cp. Ezk. 5⁹ & ... *ὁμοία αὐτοῖς*. § 89.

21. *προσέσχεν* . . . *εἰς*: § 90.

23. *φωνάς*: *voices*. A literal translation of the Hebrew word. But thunder was habitually spoken of as

σκευῆς· ⁸⁸ καὶ ἐπίμικτος πολλὺς συνανέβη αὐτοῖς, καὶ πρόβατα καὶ βόες καὶ κτήνη πολλὰ σφόδρα. ⁸⁹ καὶ ἔπεσαν τὸ σταῖς ὃ ἐξήνεγκαν ἐξ Αἰγύπτου ἐγκρυφίας ἀζύμους, οὐ γὰρ ἐζυμώθη· ἐξέβαλον γὰρ αὐτοὺς οἱ Αἰγύπτιοι, καὶ οὐκ ἡδυνήθησαν ἐπιμεῖναι, οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν.

¹⁷ Ὡς δὲ ἐξάπεστείλεν Φαραὼ τὸν λαόν, οὐχ ὠδήγησεν αὐτοὺς ὁ θεὸς ὁδὸν γῆς Φυλιστιείμ, ὅτι ἐγγὺς ἦν· εἶπεν γὰρ ὁ θεός “Μὴ ποτε μεταμελήσῃ τῷ λαῷ ἰδόντι πόλεμον, καὶ ἀποστρέψῃ εἰς Αἴγυπτον.” ¹⁸ καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον, εἰς τὴν ἐρυθρὰν θάλασσαν· πέμπτη δὲ γενεᾷ ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου. ¹⁹ Καὶ ἔλαβεν Μωυσῆς τὰ ὀστᾶ Ἰωσήφ μεθ’ ἑαυτοῦ· ὅρκῳ γὰρ ὥρκισεν τοὺς υἱοὺς Ἰσραὴλ λέγων “Ἐπισκοπῇ ἐπισκέψεται ὑμᾶς Κύριος, καὶ συνανοίσετέ μου τὰ ὀστᾶ ἐντεῦθεν μεθ’ ὑμῶν.” ²⁰ Ἐξάραντες δὲ οἱ υἱοὶ Ἰσραὴλ ἐκ Σοκχὼθ ἐστρατοπέδευσαν ἐν Ὀθὸμ παρὰ τὴν ἔρημον. ²¹ ὁ δὲ θεὸς ἡγείτο αὐτῶν, ἡμέρας μὲν ἐν στύλῳ

38. ἐπίμικτος πολλός: sc. ὄχλος. It would appear from this that the Hebrew nation was only in part descended from Jacob.

39. ἐγκρυφίας: ἐγκρυφίας (ἄρτος) was a loaf baked in the ashes. Lucian *Dial. Mort.* XX 4 ὁ δὲ σποδοῦ πλέως, ὥσπερ ἐγκρυφίας ἄρτος. Cp. Gen. 18⁶: Nb. 11⁹: iii K. 17¹², 19⁶. The accusative here is due to the fact that ἔπεσαν = ‘made into.’

17. ὅτι ἐγγὺς ἦν: R. V. ‘although that was near.’ This sense may be got out of the Greek by taking the words closely with οὐχ ὠδήγησεν αὐτούς—‘he did not make the nearness of the land of the Philistines a reason for leading them that

way.’—Μὴ ποτε μεταμελήσῃ: Gen. 43¹² n.

18. ἐκύκλωσεν: *led round*. Κυκλοῦν generally means ‘to go round,’ as in Gen. 21¹: Dt. 2¹. § 84.

20. Ὀθόμ: *Etham*. Called *Bouθάν* in Nb. 33^{4,7}.—παρὰ τὴν ἔρημον: *on the edge of the wilderness*. The first two stages of their journey then, from Rameses to Succoth (12⁵⁷) and from Succoth to Etham (13²⁰), were not through the wilderness. Succoth = Thuket = Pithom on the Sweet Water Canal, a little west of Ismailia.

21. ἡμέρας μὲν κατλ.: *A pillar of cloud by day and a pillar of fire by night* is just the appearance presented by a volcano.

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νεφέλης δείξαι αὐτοῖς τὴν ὁδόν, τὴν δὲ νύκτα ἐν στύλῳ πυρός· ²² οὐκ ἐξέλιπεν δὲ ὁ στύλος τῆς νεφέλης ἡμέρας καὶ ὁ στύλος τοῦ πυρὸς νυκτὸς ἐναντίον τοῦ λαοῦ παντός.

¹ Καὶ ἐλάλησεν Κύριος πρὸς Μωυσὴν λέγων ^{2a} “Λάλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἀποστρέψαντες στρατοπεδενσάτωσαν ἀπέναντι τῆς ἐπαύλεως, ἀνὰ μέσον Μαγδῶλου καὶ ἀνὰ μέσον τῆς θαλάσσης, ἐξ ἐναντίας Βεελσεπφών· ἐνώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης.” ⁸ καὶ ἐρεῖ Φαραὼ τῷ λαῷ αὐτοῦ ‘Οἱ υἱοὶ Ἰσραὴλ πλανῶνται οὗτοι ἐν τῇ γῇ· συνκέκλεικεν γὰρ αὐτοὺς ἡ ἔρημος.’ ‘ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραῶ, καὶ καταδιώξεται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραῶ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ, καὶ γνώσκονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγὼ εἰμι Κύριος.” καὶ ἐποίησαν οὕτως. ⁵ καὶ ἀνηγγέλη τῷ βασιλεῖ τῶν Αἰγυπτίων ὅτι “πέφενγεν ὁ λαός·” καὶ μετεστράφη ἡ καρδία Φαραῶ καὶ ἡ καρδία τῶν θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν, καὶ εἶπαν “Τί τοῦτα ἐποιήσαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ τοῦ μὴ δουλεύειν ἡμῖν;” ⁶ ἔξευξεν οὖν Φαραὼ τὰ ἄρματα αὐτοῦ, καὶ πάντα τὸν λαὸν αὐτοῦ συναπήγαγεν μεθ’ ἑαυτοῦ, ⁷ καὶ λαβὼν ἑξακόσια ἄρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων καὶ τριστάτας ἐπὶ πάντων. ⁸ καὶ ἐσκληρυνεν Κύριος τὴν καρ-

2. τῆς ἐπαύλεως: 8¹¹ n. This is the LXX substitute for the Pi-hahiroth of the Hebrew text, which is supposed to be Egyptian. Presumably the Alexandrian translators knew its meaning. — Μαγδῶλου: Migdol, a Hebrew word meaning ‘fort.’ — Βεελσεπφών: Baalzephon. Jos. Ant. II 15 § 1 Βελσεφών. — αὐτῶν: this can only refer to Baalzephon.

3. τῷ λαῷ αὐτοῦ: the Greek here

differs slightly from the Hebrew. — πλανῶνται: R.V. ‘are entangled in.’

5. ἀνηγγέλη: § 24. — τοῦ ἐξαποστεῖλαι: § 60. — τοῦ μὴ δουλεύειν ἡμῖν: § 60.

7. τὴν ἵππον: the cavalry. There is a tendency in Greek for words denoting collective ideas to be feminine. Thus ὁ ἅλς ‘salt,’ but ἡ ἅλς ‘the sea’ (the brine). The Hebrew has the same word for τὴν ἵππον as for τὰ ἄρματα. — τριστάτας: captains. Cp. 15⁴: iv K.

τὸν λαόν μου ἵνα λατρεύσωσίν μοι. ⁴ ἔὰν δὲ μὴ θέλῃς σὺ ἐξαποστείλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπάγω ταύτην τὴν ὥραν αὐρίον ἀκρίδα πολλὴν ἐπὶ πάντα τὰ ὄριά σου. ⁵ καὶ καλύψει τὴν ὄψιν τῆς γῆς, καὶ οὐ δυνήσῃ κατιδεῖν τὴν γῆν. καὶ κατέδεται πᾶν τὸ περισσὸν τῆς γῆς τὸ καταλειφθέν, ὃ κατέλιπεν ὑμῖν ἡ χάλαζα, καὶ κατέδεται πᾶν ξύλον τὸ φυόμενον ὑμῖν ἐπὶ τῆς γῆς. ⁶ καὶ πλησθήσονται σου αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου καὶ πᾶσαι αἱ οἰκίαι ἐν πάσῃ γῇ τῶν Αἰγυπτίων, ἃ οὐδέποτε ἐωράκασιν οἱ πατέρες σου οὐδὲ οἱ πρόπαπποι αὐτῶν, ἀφ' ἧς ἡμέρας γεγόνασιν ἐπὶ τῆς γῆς ἕως τῆς ἡμέρας ταύτης.' καὶ ἐκκλίνας Μωυσῆς ἐξῆλθεν ἀπὸ Φαραώ. ⁷ καὶ λέγουσιν οἱ θεράποντες Φαραώ πρὸς αὐτὸν "Ἔως τίνος ἔσται τοῦτο ἡμῶν σκῶλον; ἐξαπόστειλον τοὺς ἀνθρώπους ὅπως λατρεύσωσιν τῷ θεῷ αὐτῶν. ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν Αἴγυπτος;" ⁸ καὶ ἀπέστρεψαν τὸν τε Μωυσῆν καὶ Ἀαρὼν πρὸς Φαραώ, καὶ εἶπεν αὐτοῖς "Πορευέσθε καὶ λατρεύσατε τῷ θεῷ ὑμῶν. τίνες δὲ καὶ τίνες εἰσὶν οἱ πορευόμενοι;" ⁹ καὶ λέγει Μωυσῆς "Σὺν τοῖς νεανίσκοις καὶ πρεσβυτέροις πορευσόμεθα, σὺν τοῖς υἱοῖς καὶ θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν. ἔστιν γὰρ ἑορτὴ Κυρίου." ¹⁰ καὶ εἶπεν πρὸς αὐτοὺς "Ἔστω οὕτως, Κύριος μεθ' ὑμῶν.

5. τὴν ὄψιν τῆς γῆς: literally the eye of the earth. A Hebraism. Cp. Nb. 22²⁴. 11. — οὐ δυνήσῃ: a fair equivalent for the vague use of the 3d person in the Hebrew.

6. πρόπαπποι: great-grandfathers, Latin *proavi*. Only here in LXX. The Hebrew means only 'grand-fathers.'

7. τοῦτο: R.V. 'this man,' a meaning of which the Greek also admits by attraction — σκῶλον: a stumbling-block, like σκάνδαλον. Dt. 7¹⁶: Jdg. 8²⁷, 11²⁵ (A): ii Chr. 28²²: Is. 57¹⁴.

Σκῶλος is used by Hom. *Il.* XIII 564 in the same sense as σκόλοψ, a stake. — εἰδέναι βούλει: Hebrew, 'Dost thou not yet know?'

8. καὶ ἀπέστρεψαν: and they brought back, just as in the Hebrew. In the R.V. the sentence is turned into the passive. — τίνες δὲ καὶ τίνες: a literal translation from the Hebrew. The form of the question seems to imply that a detailed answer is expected — 'These and those shall go.'

10. Ἔστω οὕτως κτλ.: the passage ought perhaps to be punctuated as

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ριος πολεμήσει περὶ ὑμῶν, καὶ ὑμεῖς σιγήσετε.” ¹⁵ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Τί βοᾷς πρὸς μέ; λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἀναζευξάτωσαν· ¹⁶ καὶ σὺ ἔπαρον τῇ ῥάβδῳ σου, καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ῥήξον αὐτήν, καὶ εἰσελθάτωσαν οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν. ¹⁷ καὶ ἰδὼν ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραὼ καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραὼ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἄρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ. ¹⁸ καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγὼ εἰμι Κύριος, ἐνδοξαζομένου μου ἐν Φαραὼ καὶ ἐν τοῖς ἄρμασιν καὶ ἵπποις αὐτοῦ.” ¹⁹ ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ἰσραὴλ, καὶ ἐπορεύθη ἐκ τῶν ὀπισθεν· ἐξῆρεν δὲ καὶ ὁ στύλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν, καὶ ἔστη ἐκ τῶν ὀπισθεν αὐτῶν. ²⁰ καὶ εἰσῆλθεν ἀνὰ μέσον τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραὴλ, καὶ ἔστη· καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ, καὶ οὐ συνέμιξαν ἀλλήλοις ὅλην τὴν νύκτα. ²¹ ἐξέτεινεν δὲ Μωυσὴς τὴν χεῖρα ἐπὶ τὴν θάλασσαν· καὶ ὑπήγαγεν Κύριος

grammatically an adverb, *eis tōn dei chrōnon*.

14. *σιγήσετε*: literally *shall say nothing = do nothing*. This is the characteristic attitude of Hebrew piety in and after the age of the literary prophets. Cp. Ps. 46¹⁰ ‘Be still and know that I am God’: Is. 30¹⁵ ‘in quietness and in confidence shall be your strength.’ The text ‘their strength is to sit still’ (Is. 30⁷) has vanished from the Bible under the hand of the Revisers.

16. *ἔπαρον τῇ ῥάβδῳ σου*: Ex. 7²⁰.

18. *ἵπποις*: Hebrew ‘horsemen.’

19. *ἐξῆρεν*: Gen. 37¹⁷ n. — *παραμβολῆς*: the context seems to show that this word here means ‘army on the march’ (Lat. *agmen*), not ‘camp.’ Cp. v. 24. The Hebrew original admits of either meaning. — *ἐκ τῶν ὀπισθεν* . . . *ἐκ τῶν ὀπίσω*: the Hebrew phrase is the same in both cases.

20. *διῆλθεν ἡ νύξ*: Hebrew, ‘gave light during the night.’ The Greek ought to mean ‘the night passed.’ Perhaps the Greek translator had a different reading.

διὰν Φαραὼ βασιλέως Αἰγύπτου καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν Ἰσραὴλ· οἱ δὲ υἱοὶ Ἰσραὴλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ. ⁹ καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν, καὶ εὗροσαν αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν· καὶ πᾶσα ἡ ἵππος καὶ τὰ ἄρματα Φαραὼ καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ ἀπέναντι τῆς ἐπαύλεως, ἐξ ἐναντίας Βεελσεπφών. ¹⁰ καὶ Φαραὼ προσῆγεν· καὶ ἀναβλέψαντες οἱ υἱοὶ Ἰσραὴλ τοῖς ὀφθαλμοῖς ὀρώσω, καὶ οἱ Αἰγύπτιοι ἐστρατοπέδευσαν ὀπίσω αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ἀνεβόησαν δὲ οἱ υἱοὶ Ἰσραὴλ πρὸς Κύριον· ¹¹ καὶ εἶπαν πρὸς Μωυσῆν “Παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν γῇ Αἰγύπτῳ ἐξήγαγες ἡμᾶς θανατῶσαι ἐν τῇ ἐρήμῳ; τί τοῦτο ἐποίησας ἡμῖν, ἐξαγαγὼν ἐξ Αἰγύπτου; ¹² οὐ τοῦτο ἦν τὸ ῥῆμα ὃ ἐλαλήσαμεν πρὸς σὲ ἐν Αἰγύπτῳ λέγοντες ‘Πάρες ἡμᾶς ὅπως δουλεύσωμεν τοῖς Αἰγυπτίοις’; κρεῖσσον γὰρ ἡμᾶς δουλεύειν τοῖς Αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ.” ¹³ εἶπεν δὲ Μωυσῆς πρὸς τὸν λαόν “Θαρσεῖτε· στήτε καὶ ὁράτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ, ἣν ποιήσει ἡμῖν σήμερον· ὃν τρόπον γὰρ ἐωράκατε τοὺς Αἰγυπτίους σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς τὸν αἰῶνα χρόνον.” ¹⁴ Κύ-

64, 72, 17, 19, 925, 1025, 1525. The word is evidently chosen by the translators because it contains the number three, as the Hebrew original does also.

8. ἐν χειρὶ ὑψηλῇ: 61 n.

9. εὗροσαν: § 16. — παρεμβεβληκότας: *encamped*. A common word in late Greek. It is explained by L. & S. as being properly used of *distributing* auxiliaries among other troops, as in Polyb. I 33 § 7 τῶν δὲ μισθοφόρων τοὺς μὲν ἐπὶ τὸ δεξιὸν κέρας παρενέβαλε, τοὺς δὲ κτλ. Hence *παρεμβολή* ‘a camp,’

as in v. 19 or ‘army,’ as in i K. 1746.

— τῆς ἐπαύλεως: v. 2 n.

10. προσῆγεν: *led on* (his forces). — ἐστρατοπέδευσαν: R.V. ‘marched.’ Στρατοπεδεύειν seems to have this meaning in Dt. 140: ii Mac. 923: iv Mac. 186.

11. παρὰ τὸ μὴ ὑπάρχειν: *owing to there not being*. Cp. Nb. 1416. This use of *παρὰ* is classical. — θανατῶσαι: § 77.

13. ὃν τρόπον γάρ: the meaning is — “Ye have seen them to-day, but ye shall see them no more.” — εἰς τὸν αἰῶνα χρόνον: *for ever*. Αἰῶνα is here

Exodus XIV 21

ριος πολεμήσει περὶ ὑμῶν, καὶ ὑμεῖς σιγήσετε.” ¹⁵ Ἐἶπεν δὲ Κύριος πρὸς Μωυσήν “Τί βοᾷς πρὸς μέ; λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἀναζευξάτωσαν. ¹⁶ καὶ σὺ ἔπαρον τῇ ῥάβδῳ σου, καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ῥήξον αὐτήν, καὶ εἰσελθάτωσαν οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν. ¹⁷ καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραὼ καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν. καὶ ἐνδοξασθήσομαι ἐν Φαραὼ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἄρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ. ¹⁸ καὶ γινώσκονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγὼ εἰμι Κύριος, ἐνδοξαζομένου μου ἐν Φαραὼ καὶ ἐν τοῖς ἄρμασιν καὶ ἵπποις αὐτοῦ.” ¹⁹ ἔξῃρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ἰσραὴλ, καὶ ἐπορεύθη ἐκ τῶν ὀπισθεν. ἔξῃρεν δὲ καὶ ὁ στύλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν, καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν. ²⁰ καὶ εἰσῆλθεν ἀνὰ μέσον τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραὴλ, καὶ ἔστη. καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διήλθεν ἡ νύξ, καὶ οὐ συνέμιξαν ἀλλήλοις ὄλην τὴν νύκτα. ²¹ ἔξέτεινεν δὲ Μωυσὴς τὴν χεῖρα ἐπὶ τὴν θάλασσαν. καὶ ὑπήγαγεν Κύριος

grammatically an adverb, *eis τὸν del χρόνον*.

14. *σιγήσετε*: literally *shall say nothing = do nothing*. This is the characteristic attitude of Hebrew piety in and after the age of the literary prophets. Cp. Ps. 46¹⁰ ‘Be still and know that I am God’: Is. 30¹⁵ ‘in quietness and in confidence shall be your strength.’ The text ‘their strength is to sit still’ (Is. 30⁷) has vanished from the Bible under the hand of the Revisers.

16. *ἔπαρον τῇ ῥάβδῳ σου*: Ex. 7²⁰.

18. *ἵπποις*: Hebrew ‘horsemen.’

19. *ἔξῃρεν*: Gen. 37¹⁷ n. — *παρεμβολῆς*: the context seems to show that this word here means ‘army on the march’ (Lat. *agmen*), not ‘camp.’ Cp. v. 24. The Hebrew original admits of either meaning. — *ἐκ τῶν ὀπισθεν* . . . *ἐκ τῶν ὀπίσω*: the Hebrew phrase is the same in both cases.

20. *διήλθεν ἡ νύξ*: Hebrew, ‘gave light during the night.’ The Greek ought to mean ‘the night passed.’ Perhaps the Greek translator had a different reading.

τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὕδωρ.
²³ καὶ εἰσῆλθον οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν, καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ ἐωνύμων. ²⁴ καὶ κατεδίωξαν οἱ Αἰγύπτιοι, καὶ εἰσῆλθον ὀπίσω αὐτῶν καὶ πᾶς ἵππος Φαραὼ καὶ τὰ ἄρματα καὶ οἱ ἀναβάται εἰς μέσον τῆς θαλάσσης. ²⁵ ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἐωθινή καὶ ἐπέβλεψεν Κύριος ἐπὶ τὴν παρεμβολὴν τῶν Αἰγυπτίων ἐν στύλῳ πυρὸς καὶ νεφέλης, καὶ συνετάραξεν τὴν παρεμβολὴν τῶν Αἰγυπτίων, ²⁶ καὶ συνέδησεν τοὺς ἄξονας τῶν ἀρμάτων αὐτῶν, καὶ ἤγαγεν αὐτοὺς μετὰ βίας. καὶ εἶπαν οἱ Αἰγύπτιοι “Φύγωμεν ἀπὸ προσώπου Ἰσραὴλ· ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς Αἰγυπτίους.” ²⁷ Εἶπεν δὲ Κύριος πρὸς Μωυσήν “Ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν, καὶ ἀποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς Αἰγυπτίους, ἐπὶ τε τὰ ἄρματα καὶ τοὺς ἀναβάτας.” ²⁸ Ἐξέτεινεν δὲ Μωυσὴς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ

21. ἐν ἀνέμῳ: § 91. — νότῳ: *south wind*. Hebrew, ‘east wind.’

22. τὸ ὕδωρ αὐτοῖς τεῖχος: imagination here calls up the picture of a wall of water on either side of the Israelites, but, as the cleaving of the water has been ascribed to the wind in v. 21, the meaning here may be only that the water protected them from attack on both flanks. In 15⁸ however it is clear that the other meaning is intended.

24. τῇ φυλακῇ τῇ ἐωθινή: cp. i K. 11¹¹: Judith 12⁵ ἀνέστη πρὸς τὴν ἐωθινήν φυλακήν: i Mac. 5⁸⁰ καὶ ἐγένετο ἐωθινή. Prior to Roman times the Jews are said to have divided the night into

three watches — ‘The beginning of the watches’ (Lam. 2¹⁹), ‘the middle watch’ (Jdg. 7¹⁹), and ‘the morning watch.’

25. συνέδησεν: *clogged*. This represents a better reading than that accepted in our Hebrew text. See R.V. margin. — ἤγαγεν: causative *made them drive*. § 84. — πολεμεῖ . . . τοὺς Αἰγυπτίους: this transitive use is not uncommon in late authors. Instead of *περὶ* we should here have *ὑπὲρ* in classical Greek.

27. ἀπεκατέστη: § 19. — ἐπὶ χάρας: genitive singular *towards its (usual) place*. R.V. text ‘to its strength,’ margin ‘to its wonted flow.’

Exodus XV 2

χώρας. οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ, καὶ ἐξετίναξεν Κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης. ²⁸ καὶ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψεν τὰ ἄρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν Φαραώ, τοὺς εἰσπεπορευμένους ὀπίσω αὐτῶν εἰς τὴν θάλασσαν· καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς. ²⁹ οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης, τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ ἐκνώνων. ³⁰ καὶ ἐρρύσατο Κύριος τὸν Ἰσραὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς τῶν Αἰγυπτίων· καὶ ἶδεν Ἰσραὴλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης. ³¹ ἶδεν δὲ Ἰσραὴλ τὴν χεῖρα τὴν μεγάλην, ἣ ἐποίησεν Κύριος τοῖς Αἰγυπτίοις· ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον, καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ.

¹ Τότε ᾤσεν Μωυσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ᾠδὴν ταύτην τῷ θεῷ, καὶ εἶπαν λέγοντες

“Ἀσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδοξασται·

ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

² Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν·
οὐτός μου θεός, καὶ δοξάσω αὐτόν,
θεὸς τοῦ πατρὸς μου, καὶ ὑψώσω αὐτόν.

— *ἔφυγον ὑπὸ τὸ ὕδωρ*: Hebrew, ‘were fleeing to meet it.’ The Greek perhaps means the same. — *μέσον τῆς θαλάσσης*: for this prepositional use of *μέσον* cp. Nb. 33⁸, 35⁵: i K. 5⁶, 11¹¹: Phil. 2¹⁵.

31. *τὴν χεῖρα*: *work*. A Hebraism. — *ἣ ἐποίησεν Κύριος*: *even the things which the LORD did*, explanatory of *τὴν χεῖρα*.

1. *τὴν ᾠδὴν ταύτην*: composed by Moses, says Josephus (*Ant.* II 16 § 4) *ἐν ἑξαμέτρῳ τόνῳ*. This is not however

a very exact description of the metre, which runs somewhat as follows —

Ising unto Jahveh, for his might is great:
horse and rider he flung to drown.

— *ἐνδόξως γὰρ δεδοξασται*: § 82.

2. *σκεπαστὴς*: the vocative *σκεπαστά* occurs in iii Mac. 6⁹. The Hebrew word here used means ‘song,’ i.e. subject of song. The Greek translators may have had another reading. The LXX also omits the subject of the sentence, which in the Hebrew is *Jah*. In

- ⁸ Κύριος συντρίβων πολέμους,
Κύριος ὄνομα αὐτῷ.
⁴ ἄρματα Φαραὼ καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν,
ἐπιλέκτους ἀναβάτας τριστάτας·
κατεπόθησαν ἐν ἐρυθρᾷ θαλάσσει.
⁵ πόντῳ ἐκάλυψεν αὐτούς·
κατέδυσαν εἰς βυθὸν ὥσεί λίθος.
⁶ ἡ δεξιὰ σου, Κύριε, δεδόξασται ἐν ἰσχύϊ·
ἡ δεξιὰ σου χεὶρ, Κύριε, ἔθραυσεν ἐχθρούς.
⁷ καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους·
ἀπέστειλας τὴν ὀργὴν σου, καὶ κατέφαγεν αὐτοὺς ὡς
καλάμην.
⁸ καὶ διὰ τοῦ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ·
ἐπάγη ὥσεί τείχος τὰ ὕδατα,
ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.
⁹ εἶπεν ὁ ἐχθρός· 'Διώξας καταλήμφομαι·
μεριῶ σκῦλα, ἐμπλήσω ψυχὴν μου,

Is. 12², where the same words are used just after an allusion to the Exodus (Is. 11¹⁰), the subject is 'Jah Jehovah.' The LXX has there simply Κύριος, which might go to show that Jehovah is a gloss on the rare word Jah. The same Hebrew which is here rendered *βοηθὸς καὶ σκεπαστής* appears there as *ἡ δόξα μου καὶ ἡ αἰνεῖς μου*.

3. Κύριος συντρίβων πολέμους: Hebrew, 'Jehovah (is) a man of war.'

4. ἐπιλέκτους ἀναβάτας τριστάτας: asyndeton. Cp. 10²². The Hebrew here is simply 'the choice of his captains,' there being nothing to correspond to ἀναβάτας, and the expression is subject to the verb that

follows, not object of that which went before.

5. πόντῳ ἐκάλυψεν αὐτούς: R.V. 'The deeps cover them.'

8. διὰ τοῦ πνεύματος κτλ.: *through the blast of thine anger* (Hb. 'nostrils') *the waters stood apart* (R.V. 'were piled up'). The metaphorical use of 'nostrils' in Hebrew seems to be derived from the behaviour of angry cattle.—ἐπάγη ὥσεί τείχος κτλ.: *the waters became solid as a wall*. R.V. 'The floods stood upright as an heap.' Ἐπάγη is inexact here, but quite corresponds to the different Hebrew word in the next clause rendered in R.V. 'were congealed.' Ὡσεὶ is post-classical.

Exodus XV 15

- ἀνελῶ τῇ μαχαίρῃ μου, κυριεύσει ἡ χεὶρ μου.⁹
¹⁰ ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα·
 ἔδυσαν ὥσει μόλιβος ἐν ὕδατι σφοδρῶ.
¹¹ τίς ὁμοίός σοι ἐν θεοῖς, Κύριε; τίς ὁμοίός σοι;
 δεδοξασμένος ἐν ἁγίοις, θαυμαστός ἐν δόξαις, ποιῶν
 τέρατα.
¹² ἐξέτεινας τὴν δεξιάν σου·
 κατέπιεν αὐτοὺς γῆ.
¹⁸ ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον ὃν
 ἐλυτρώσω,
 παρεκάλεσας τῇ ἰσχύϊ σου εἰς κατάλυμα ἁγίον σου.
¹⁴ ἤκουσαν ἔθνη καὶ ὠργίσθησαν·
 ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιείμ.
¹⁵ τότε ἔσπενσαν ἡγεμόνες Ἐδὼμ καὶ ἄρχοντες Μωαβειτῶν·

9. ἀνελῶ: future of ἀναίρειν. § 21.
 R.V. 'I will draw my sword.' — μα-
 χαίρῃ: § 3. — κυριεύσει ἡ χεὶρ μου:
 R.V. 'my hand shall destroy them.'
 The usual meaning of the word which
 is rendered 'destroy' is 'make to
 possess.' Here we get very close to
 κυριεύσει.

10. μόλιβος: earlier and poetic
 form of μόλυβδος. § 35.

11. τίς ὁμοίός σοι ἐν θεοῖς: this ad-
 mission of the existence of other gods
 might be used as an argument for the
 early date of this poem. When the
 Rabshakeh (ii Kings 18²⁵, 19⁴) repre-
 sents the 'living God' as but one
 among many, he is regarded as hav-
 ing spoken blasphemy. — ἐν ἁγίοις:
 Hebrew, 'in holiness.' The Greek
 ought rather to mean 'among holy
 ones.'

12. κατέπιεν αὐτοὺς γῆ: a general
 expression for destruction, since in

this instance it was the sea that swal-
 lowed them.

13. τῇ δικαιοσύνῃ: R.V. 'mercy.'
 Dr. Hatch (*Essays in Biblical Greek*,
 p. 49) has shown how the meanings of
 δικαιοσύνη and ἐλεημοσύνη run into one
 another in the LXX. In the N.T.
 there is one instance (Mt. 6¹) of the use
 of δικαιοσύνη in the sense of ἐλεημοσύνη,
 and the use of δίκαιος Mt. 1¹⁹ would
 be explained, if we could render it
 'a merciful man.' — παρεκάλεσας κτλ.:
Thou hast summoned (Hb. 'guided')
them by thy might to thy holy resting-
place. Cp. 17 ἁγίασμα, *sanctuary*.
 These expressions look like references
 to the Temple.

14. Φυλιστιείμ: the references to
 the Philistines, Edomites, and Moab-
 ites argue a poet of later times ac-
 quainted with the subsequent history
 of Israel.

15. ἔσπενσαν: R.V. 'were amazed.'

- ἔλαβεν αὐτοὺς τρόμος,
 ἐτάκῃσαν πάντες οἱ κατοικοῦντες Χανάαν.
¹⁶ ἐπιπέσοι ἐπ' αὐτοὺς τρόμος καὶ φόβος,
 μεγέθει βραχίονός σου ἀπολιθωθήτωσαν·
 ἕως ἂν παρέλθῃ ὁ λαός σου, Κύριε,
 ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος ὃν ἐκτίσω.
¹⁷ εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου,
 εἰς ἔτοιμον κατοικητήριόν σου ὃ κατηρτίσω, Κύριε,
 ἀγίασμα, Κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου.
¹⁸ Κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι."
¹⁹ Ὅτι εἰσῆλθεν ἵππος Φαραὼ σὺν ἄρμασιν καὶ ἀναβάταις
 εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ' αὐτοὺς Κύριος τὸ ὕδωρ τῆς

15. καὶ ἄρχοντες Μωαβεϊτῶν: To make these words tally with the Hebrew verse-division, they should be taken with what follows, thus—καὶ ἄρχοντες Μωαβεϊτῶν, ἔλαβον αὐτοὺς τρόμος. For ἄρχοντες the R.V. has 'mighty men.' The Hebrew word really means 'rams.' Moab was specially a sheep-breeding country, and in ii K. 34 Mesha, king of Moab, is described as a 'sheep-master.' The rams seem to be put by a poetic figure for their owners.

16. ἐπιπέσοι . . . ἀπολιθωθήτωσαν: the R.V. has the indicative in both cases. The difference is sufficiently accounted for by the ambiguity of the verbal form in Hebrew.—ἀπολιθωθήτωσαν: *let them be petrified*. The notion of being turned into stone by terror was current among the Greeks, as is shown by the story of the Gorgon's head. In the Hebrew phrase however it is the notion of quiescence that is uppermost.

17. εἰς ὄρος κληρονομίας σου: until

Solomon built the Temple no hill in Palestine was especially the abode of Jehovah; and it was not until the time of Hezekiah and Isaiah, after the destruction of the Northern Kingdom, that Sion became the one recognised centre of the national religion.—ἀγίασμα, Κύριε: the Hebrew word here rendered Κύριε is *Adonai*, not, as in the preceding clause, *Jehovah*. The Greek translators are obliged to use the same word for both. In our version they are distinguished by the use of different type.

18. βασιλεύων: the participle is not due to the Hebrew. § 80.—τὸν αἰῶνα κτλ.: Hebrew, 'for ever and ever.' Possibly the addition of καὶ ἔτι in the Greek is due to a confusion between the latter part of the Hebrew expression and the very similar word for 'and still.'

19. Ὅτι εἰσῆλθεν: this explanatory note appended to the song seems to show that it was not originally intended for this place.

Exodus XV 21

θαλάσσης· οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης.

²⁰ Λαβούσα δὲ Μαριάμ ἡ προφήτις ἡ ἀδελφὴ Ἀαρὼν τὸ τύμπανον ἐν τῇ χειρὶ αὐτῆς, καὶ ἐξήλθουσιν πᾶσαι αἱ γυναῖκες ὀπίσω αὐτῆς μετὰ τυμπάνων καὶ χορῶν. ²¹ ἐξῆρχεν δὲ αὐτῶν Μαριάμ λέγουσα

“Ἄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται·
ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.”

20. Μαριάμ: Hebrew *Miriam*. The name is the origin of our Mary. The mother of Jesus is called Μαριάμ in Mt. 1st. In the 19th chapter of the Koran, Mohammed makes the people of Mary, the mother of Jesus, address her as ‘O sister of Aaron!’—τύμπανον: Hebrew *idrah*, plural *tuppim*, from the verb *tapap* (probably onomatopoeic: cp. ‘tap-tap’). The Greek word τύμπανον or τύπανον is doubtless from

stem *τυπ-*: but the thing was foreign to the Greeks and used chiefly in the worship of Asiatic or Egyptian goddesses. Our word ‘timbrel’ is, according to Skeat, a diminutive of Middle English *timbre*, which comes from Latin *tympanum* through the French.

21. ἐξῆρχεν δὲ αὐτῶν: R.V. ‘answered them.’—Ἄσωμεν: as in 15¹, but the Hebrew there is ‘I will sing’ and here ‘Sing ye.’

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INTRODUCTION TO THE STORY OF BALAAM AND BALAK

THE scene is now changed. Egypt is left behind, and the Israelites are hovering on the confines of Palestine. Moses is still their leader, though he is nearing his end, and the bones of Joseph are being carried with them for burial. Over the Israelites themselves a great change has come. Instead of being slaves cowering under a taskmaster, they are now an invading horde, spreading terror before them and leaving destruction behind. Already mighty kings have been slain for their sake, while others are quaking on their thrones. Balak, the king of Moab, in his perplexity sends for Balaam, the prophet of God, whose fame filled the land from Mesopotamia to the Mediterranean, to curse these intruders from Egypt. Balaam, the son of Beor, is represented in our story as being fetched all the way from Pethor on the Euphrates (Nb. 22⁵, 23⁷: *cp.* Dt. 23⁴), a place which has been identified with the Pitru of the Assyrian monuments, near Carchemish. He is made to speak of himself (Nb. 22¹⁸) as being the servant of Jehovah, and is everywhere thus spoken of (22^{8, 24, 35}, 23^{8, 17}, 24^{11, 13}). This looks like an admission on the part of the writer that the worship of the 'one true God' was to be found in Mesopotamia, where Abraham came from, and was not confined to the children of Israel. Balaam indeed figures as the foe of Israel, having all the will to curse, but being allowed only the power to bless (Dt. 23^{4, 5}). He is credited with having counselled the Moabites and Midianites to entice the Israelites away from the worship of Jehovah through the wiles of their women (Nb. 31¹⁶); and, when the five kings of the Midianites are slain in revenge for this act, we read 'Balaam also the son of Beor they slew with the sword' (Nb. 31⁸). The passages which connect Balaam with Midian are referred to the priestly document (P), the association of the elders of Midian with the elders of Moab (22^{4, 7}) being set down to the harmonizing hand of the editor. In our story, which is made up from

J and E, Balaam, having delivered himself of his prophecies, goes back to his home on the Euphrates (Nb. 24²⁵).

It is probably a mere coincidence that the first king who is recorded to have reigned in Edom is Bela the son of Beor (Gen. 36²⁹). The words in Micah 6⁸ look like an allusion to some account of conversation between Balak and Balaam which has not come down to us.

In the New Testament Balaam is the type of the covetous prophet, 'who loved the hire of wrong-doing' (ii Pet. 2¹⁵). This is in strong contrast with his own words in Nb. 22¹⁸ — 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah, my God.' In Rev. 2¹⁴ there is a reference to 'the teaching of Balaam' in connexion with idolatry and fornication.

Plato says of Minos that he was not a bad man, but had the misfortune to offend a literary nation. The same may have been the case with Balaam. The literature of the Jews, though so much scantier than that of the Athenians, has gone deeper into our hearts, and the character of Balaam seems to have suffered in proportion.

The great stumbling-block in the story before us is not the incident of 'the dumb ass speaking with man's mouth': for, if once we pass the limits of mundane reality, who shall pronounce judgement on degrees of credibility? As Charles Lamb truly remarked — 'We do not know the laws of that country.' It is rather the moral difficulty arising from the arbitrary and unreasonable conduct ascribed to Jehovah, in first commanding the prophet to go, and then being angry with him for going. From the time of Josephus (*Ant.* IV. 6 § 2), who says that God's command was given in deceit, various attempts have been made to get over this difficulty, but they cannot be considered successful. It ought therefore to be a relief to the mind and conscience of the devout, when the critics come forward with their supposition that there are again two stories mixed up here — that the bulk of the narrative in ch. 22 (vv. 2–21, 36–41) comes from E, while the incident of the ass (vv. 22–35) comes from J. If this be so, then in the story, as told in E, Balaam is perfectly obedient to the divine command, not going with the messengers until he has been told in a vision at night to do so; whereas in the J narrative Balaam's way is perverse before God, in that he went against the divine will. The vision at night and the spiritual perception of the

ass are thus seen to be two different literary contrivances for leading up to the same end, namely, that Balaam was to go, but to speak only as God told him (*cp.* v. 20 with v. 35). In confirmation of the hypothesis of a double source it may be noticed that in 22²¹ (E) Balaam is accompanied by the princes of Moab, whereas in 22²² (J) he has only his own two servants with him.

That the future may be, and has been, foretold is an opinion which has been widely held in past times and may be widely held again, notwithstanding that the current of thought has been running of late the other way. The flourishing institution of oracles among the Greeks rested upon this persuasion. The prophecies of the Cumæan Sibyl were an engine of Roman state-management; but, as they were also a state-secret, they do not help us much. The Sibylline verses so abundantly quoted by Lactantius as evidences of Christianity would indeed be overpowering proofs of prophecy, if they had not been composed after the events. The same, it is now admitted, is the case with the remarkable mention (i K. 13³) of Josiah by name some three centuries before he was born; while the similar mention of Cyrus in the book of Isaiah (44²⁸), instead of being the stronghold of the defenders of prophecy, is now one of the chief arguments for the composite authorship of that work. But prophecy is likely to gain no fairer trial than the witches of old, if fulfilment is to be taken as proof of spuriousness. The last words of Balaam's prophecies appear to predict the destruction of the Persian Empire by Alexander the Great. Are we therefore to set them down to that period? To this it may be replied—Certainly not as a whole, but we must take account of the universal tendency to alter existing prophecies and even to compose new ones suited to fresh events as they occur. The former tendency is dwelt on by Thucydides (II 54) in his comments on the oracular verse

ἤξει Δωριακὸς πόλεμος καὶ λοῖμος ἄμ' αὐτῷ,

which could be made to suit either a pestilence or a famine at will by the insertion or omission of a single letter. So again Strabo (XIII 1 § 53, p. 608), speaking of the well-known prophecy of Poseidon in the 20th book of the *Iliad* (ll. 307, 308)—

νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται,

says that some people in his day read πάντεσσιν in place of Τρώεσσιν, and understood the lines as a prophecy of the Roman Empire.

The oracular verses which circulated among the Greeks in the sixth and fifth centuries, such as are recorded by Herodotus and Thucydides and jeered at by Aristophanes, afford a fairly close parallel to these prophecies of Balaam. These Greek prophecies are generally assigned to Bacis of Bœotia: but according to Ælian (*V.H.* XII 35) there were three Bacides; and, as Bacis merely means 'the speaker,' to ascribe them to Bacis may be no more than adding them to the numerous works of 'the author called Anon.'

III. THE STORY OF BALAAM AND BALAK

Numbers XXII

¹ καὶ ἀπάραντες οἱ υἱοὶ Ἰσραὴλ παρενέβαλον ἐπὶ δυσμῶν Μωάβ παρὰ τὸν Ἰορδάνην κατὰ Ἱερειχώ.

² Καὶ ἰδὼν Βαλακ υἱὸς Σεφὼρ πάντα ὅσα ἐποίησεν Ἰσραὴλ τῷ Ἀμορραίῳ, ³ καὶ ἐφοβήθη Μωάβ τὸν λαὸν σφόδρα, ὅτι πολλοὶ ἦσαν· καὶ προσώχθισεν Μωάβ ἀπὸ προσώπου υἱῶν Ἰσραὴλ. ⁴ καὶ εἶπεν Μωάβ τῇ γερονσίᾳ Μαδιάμ “Νῦν ἐκλίσκει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλῳ ἡμῶν, ὥς ἐκλίσκει ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου.” καὶ Βαλακ υἱὸς Σεφὼρ βασιλεὺς Μωάβ ἦν κατὰ τὸν καιρὸν ἐκείνον. ⁵ καὶ ἀπέστειλεν πρέσβεις πρὸς Βαλαάμ υἱὸν Βεὼρ Φαθούρα, ὃ ἐστὶν ἐπὶ τοῦ ποταμοῦ γῆς υἱῶν λαοῦ αὐτοῦ, καλέσαι

1. ἐπὶ δυσμῶν Μωάβ: *in the west of Moab or to the west of Moab*. The reading however seems to arise out of a misunderstanding of the Hebrew. The word for ‘plains’ is like that for ‘evening,’ and ‘evening’ stands for ‘west.’ The *Arābah*, i.e. the plain, was used as a proper name of the Jordan valley. — παρὰ τὸν Ἰορδάνην: Hebrew, ‘beyond Jordan.’ As the Israelites are now east of the Jordan, we may infer that the writer lived west. — κατὰ Ἱερειχώ: *over against Jericho*, which was west of the river.

2. Καὶ ἰδὼν Βαλακ: § 80.

3. προσώχθισιν . . . ἀπὸ προσώπου: *shrank in loathing from, loathed the sight of*. § 98. It is only here that *προσώχθισιν* is constructed with *ἀπὸ*.

Generally it takes a dative of the thing loathed.

4. γερονσίᾳ: *γερονσία* = *γέροντες*, as in Ex. 3¹⁶. — ἐκλίσκει: = *ἐκλείκει*, future of *ἐκλείχω*, the stem of which is identical with our word ‘lick.’ Cp. iii K. 18²⁸ ἐξέλειξεν, 22²⁸ ἐξέλειξεν: Judith 7⁴ ἐκλίσκουσιν: Ep. Jer. 19 ἐκλείχεσθαι. — ἐκλίσκει: this must be aorist optative, as *the ox might lick*.

5. Βαλαάμ: Hebrew *Bil'am*. — Φαθούρα: Hebrew, ‘to Pthor.’ The final *a* represents a Hebrew suffix, which has the force of motion to. Cp. Σοκχώθα Ex. 12²⁷: Θαμνάθα Jdg. 14¹. — ἐπὶ τοῦ ποταμοῦ κτλ.: Hebrew, ‘He sent . . . to Pthor, which is on the river, to the land of the children of his people.’ We ought therefore to put a

αὐτὸν λέγων “Ἴδου λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ ἰδοὺ κατεκάλυψεν τὴν ὄψιν τῆς γῆς· καὶ οὗτος ἐνκάθηται ἐχόμενός μου. ⁶καὶ νῦν δεῦρο ἄρασαί μοι τὸν λαὸν τοῦτον, ὅτι ἰσχύει οὗτος ἢ ἡμεῖς, ἐὰν δυνάμεθα πατάξαι ἐξ αὐτῶν, καὶ ἐκβαλῶ αὐτοὺς ἐκ τῆς γῆς· ὅτι οἶδα οὗς ἐὰν εὐλογήσης σύ, εὐλόγηται, καὶ οὗς ἐὰν καταράσῃ σύ, κεκατήρηνται.” ⁷καὶ ἐπορεύθη ἡ γερουσία Μωᾶβ καὶ ἡ γερουσία Μαδιάμ, καὶ τὰ μαντεῖα ἐν ταῖς χερσὶν αὐτῶν· καὶ ἦλθον πρὸς Βαλαὰμ καὶ εἶπαν αὐτῷ τὰ ῥήματα Βαλάκ. ⁸καὶ εἶπεν πρὸς αὐτοὺς “Καταλύσατε αὐτοῦ τὴν νύκτα, καὶ ἀποκριθήσομαι ὑμῖν πράγματα ἃ ἐὰν λαλήσῃ Κύριος πρὸς μέ.” καὶ κατέμειναν οἱ ἄρχοντες Μωᾶβ παρὰ Βαλαὰμ. ⁹καὶ ἦλθεν ὁ θεὸς παρὰ Βαλαὰμ καὶ εἶπεν αὐτῷ “Τί οἱ ἄνθρωποι οὗτοι παρὰ σοί;” ¹⁰καὶ εἶπεν Βαλαὰμ πρὸς τὸν θεόν “Βαλάκ υἱὸς Σεπφὼρ βασιλεὺς Μωᾶβ ἀπέστειλεν αὐτοὺς πρὸς μέ λέγων ¹¹“Ἴδου λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ ἰδοὺ κατεκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ οὗτος ἐνκάθηται ἐχόμενός μου· καὶ νῦν δεῦρο ἄρασαί μοι αὐτόν, εἰ ἄρα δυνήσομαι πατάξαι

comma at *ποτάμου*, and take *γῆς* as a local genitive, *in the land*. In 23⁷ Balaam's home is called Mesopotamia (Hb. *Aram*). In 24²⁶ we read that Balaam immediately returned to his place (*i.e.* to Pethor on the Euphrates), yet in 31⁸ he is slain among the Midianites. The passages which connect him with Midian are supposed to belong to P and 22^{4,7} to be the device of an editor for harmonising two different stories. — *τὴν ὄψιν τῆς γῆς*: Ex. 10⁶ n.

6. *ἰσχύει οὗτος ἢ ἡμεῖς*: § 65. — *ἐὰν δυνάμεθα*: *if haply we may be able*. Like *si forte* in Latin. — *πατάξαι ἐξ αὐτῶν*: *to smite some of them*. — *κεκατήρηνται*: § 20. Cp. 24⁹. One of these passages has evidently suggested

the other. Presumably the prophecy is older than the narrative.

7. *ἡ γερουσία*: this must not be pressed, as though the whole body went, especially in view of 15. — *τὰ μαντεῖα*: *the rewards of divination*. In Prov. 16¹⁰ and Ezk. 21²² *μαντεῖον* is used in its ordinary sense.

9. *Τί οἱ ἄνθρωποι κτλ.*: a reproduction of the vague Hebrew interrogative, and perhaps intended to mean “Why are these men with thee?” R.V. ‘What men are these with thee?’

11. *Ἴδου λαὸς ἐξελήλυθεν*: Hebrew, ‘Behold, the people that is come out.’ — *εἰ ἄρα δυνήσομαι*: cp. *ἐὰν δυνάμεθα* in 6.

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αὐτὸν καὶ ἐκβαλῶ αὐτὸν ἀπὸ τῆς γῆς.’” ¹² καὶ εἶπεν ὁ θεὸς πρὸς Βαλαάμ “Οὐ πορεύσῃ μετ’ αὐτῶν οὐδὲ καταράσῃ τὸν λαόν· ἔστιν γὰρ εὐλογημένος.” ¹³ καὶ ἀναστὰς Βαλαάμ τὸ πρῶν εἶπεν τοῖς ἄρχουσιν Βαλάκ “Ἀποτρέχετε πρὸς τὸν κύριον ὑμῶν· οὐκ ἀφίησίν με ὁ θεὸς πορεύεσθαι μεθ’ ὑμῶν.” ¹⁴ καὶ ἀναστάντες οἱ ἄρχοντες Μωάβ ἦλθον πρὸς Βαλάκ καὶ εἶπαν “Οὐ θέλει Βαλαάμ πορευθῆναι μεθ’ ἡμῶν.” ¹⁵ καὶ προσέθετο Βαλάκ ἔτι ἀποστεῖλαι ἄρχοντας πλείους καὶ ἐντιμοτέρους τούτων. ¹⁶ καὶ ἦλθον πρὸς Βαλαάμ καὶ λέγουσιν αὐτῷ “Τάδε λέγει Βαλάκ ὁ τοῦ Σεπφῶρ ‘Ἀξιώ σε, μὴ ὀκνήσῃς ἔλθειν πρὸς μέ· ¹⁷ ἐντίμως γὰρ τιμήσω σε, καὶ ὅσα ἂν εἴπῃς ποιήσω σοι· καὶ δεῦρο ἐπικατάρασαί μοι τὸν λαὸν τούτον.’” ¹⁸ καὶ ἀπεκρίθη Βαλαάμ καὶ εἶπεν τοῖς ἄρχουσιν Βαλάκ “Ἐὰν δῶ μοι Βαλάκ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα Κυρίου τοῦ θεοῦ, ποιῆσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου. ¹⁹ καὶ νῦν ὑπομεύατε αὐτοῦ καὶ ὑμεῖς τὴν νύκτα ταύτην, καὶ γνώσομαι τί προσθήσει Κύριος λαλήσαι πρὸς μέ.” ²⁰ καὶ ἦλθεν ὁ θεὸς πρὸς Βαλαάμ καὶ εἶπεν αὐτῷ “Εἰ καλέσαι σε πάρεσιν οἱ ἄνθρωποι οὗτοι, ἀναστὰς ἀκολούθησον αὐτοῖς· ἀλλὰ τὸ ῥῆμα ὃ ἂν λαλήσω πρὸς σέ, τοῦτο ποιήσεις.” ²¹ καὶ ἀναστὰς Βαλαάμ τὸ πρῶν ἐπέσαξεν τὴν ὄνον αὐτοῦ, καὶ ἐπορεύθη μετὰ τῶν ἄρχόντων Μωάβ. ²² καὶ ὠργίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός, καὶ ἀνέστη ὁ

12. ἔστιν γὰρ εὐλογημένος : § 72.

13. Ἀποτρέχετε : a dignified word in late Greek. 24¹⁴ n. Frequent in the inscriptions of manumission at Delphi. — πρὸς τὸν κύριον ὑμῶν : Hebrew, ‘to your land.’

17. ἐντίμως . . . τιμήσω : § 82.

18. ποιῆσαι αὐτὸ μικρὸν κτλ. : to make it small or great, i.e. to take from

or add to it. Cp. 24¹⁸ ποιῆσαι αὐτὸ μικρὸν ἢ καλὸν παρ’ ἐμαντοῦ. The Greek translators seem to have had here also the word which there corresponds to παρ’ ἐμαντοῦ.

19. καὶ ὑμεῖς : like the former messengers.

20. καλέσαι : § 77.—ὁ ἄν : § 105.

22. αὐτός : § 13.—ἀνέστη : Hebrew,

ἄγγελος τοῦ θεοῦ ἐνδιαβαλεῖν αὐτόν· καὶ αὐτὸς ἐπιβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ, καὶ δύο παῖδες αὐτοῦ μετ' αὐτοῦ. ²⁸ καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν ῥομφαίαν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐξέκλινεν ἡ ὄνος ἐκ τῆς ὁδοῦ αὐτῆς καὶ ἐπορεύετο εἰς τὸ πεδῖον· καὶ ἐπάταξεν τὴν ὄνον τῇ ῥάβδῳ, τοῦ εὐθύναι αὐτὴν ἐν τῇ ὁδῷ. ²⁴ καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὐλαξίν τῶν ἀμπέλων, φραγμὸς ἐντεύθεν καὶ φραγμὸς ἐντεύθεν· ²⁵ καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ προσέθλιψεν αὐτὸν πρὸς τὸν τοῖχον, καὶ ἀπέθλιψεν τὸν πόδα Βαλαάμ, καὶ προσέθετο ἔτι μαστίξαι αὐτήν. ²⁶ καὶ προσέθετο ὁ ἄγγελος τοῦ θεοῦ καὶ ἀπελθὼν ὑπέστη ἐν τόπῳ στενῷ, εἰς ὃν οὐκ ἦν ἐκκλίνειν δεξιὰν οὐδὲ ἀριστεράν. ²⁷ καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ συνεκάθισεν ὑποκάτω Βαλαάμ· καὶ ἐθυμώθη Βαλαάμ καὶ ἔτυπτεν τὴν ὄνον τῇ ῥάβδῳ. ²⁸ καὶ ἤνοιξεν ὁ θεὸς τὸ στόμα τῆς ὄνου, καὶ λέγει τῷ Βαλαάμ “Τί ἐποίησά σοι ὅτι πέπαικάς με τοῦτο

‘placed himself in the way.’—ἐνδιαβαλεῖν αὐτόν: *for an adversary against him*. Cp. 32 *eis διαβολήν σου*, where the Hebrew is the same. Διάβολος = *satan*, ‘adversary.’ In such passages we have the doctrine of the Devil in germ.—ἐπιβεβήκει: § 19. An imperfect in meaning = *was riding on*.

23. ἀνθεστηκότα: a present participle in meaning. Cp. 31 and 34 *ἀνθέστηκας*.—τῇ ῥάβδῳ: not in the Hebrew, which has here the name Balaam.

24. αὐλαξίν: *furrows* is the usual meaning of this word. The R.V. has here ‘in a hollow way between the vineyards.’—φραγμὸς κτλ.: § 51. Jos. Ant. IV 6 § 2 *κατὰ τι στενὸν χωρίον περιειλημμένον αἰμασίαις διπλαῖς*.

25. προσέθλιψεν . . . ἀπέθλιψεν: the preposition in the former compound has its full force, but not in the latter. Neither word is used again in the LXX. The Hebrew is the same for both. In the N.T. ἀποθλίβειν occurs only in Lk. 8⁴⁵ in the sense of ‘to crush.’—τοῖχον: Josephus here uses the word *θριγκός*.

26. εἰς ὃν: *in which*. § 90.—δεξιὰν οὐδὲ ἀριστεράν: cp. i Mac. 5⁴⁶ οὐκ ἦν ἐκκλίνειν ἀπ’ αὐτῆς δεξιὰν ἢ ἀριστεράν: Nb. 20¹⁷ καὶ οὐκ ἐκκλινούμεν δεξιὰ οὐδὲ ἐξώνυμα: Dt. 2²⁷, 17³⁰: i K. 6¹²: ii Chr. 34²: Is. 30²¹—in all which passages the mere accusative is employed, as here.

27. ἐθυμώθη . . . καὶ ἔτυπτεν: *got angry and began to strike*.

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τρίτον;” ²⁹ καὶ εἶπεν Βαλαάμ τῇ ὄνῳ “Ὅτι ἐμπέπαιχάς μοι· καὶ εἰ εἶχον μάχαιραν ἐν τῇ χειρί, ἤδη ἂν ἐξεκέντησά σε.” ³⁰ καὶ λέγει ἡ ὄνος τῷ Βαλαάμ “Οὐκ ἐγὼ ἡ ὄνος σου, ἐφ’ ἧς ἐπέβαινες ἀπὸ νεότητός σου ἕως τῆς σήμερον ἡμέρας; μὴ ὑπεροράσει ὑπεριδοῦσα ἐποίησά σοι οὕτως;” ὁ δὲ εἶπεν “Οὐχί.” ³¹ ἀπεκάλυψεν δὲ ὁ θεὸς τοὺς ὀφθαλμοὺς Βαλαάμ, καὶ ὁρᾷ τὸν ἄγγελον Κυρίου ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν μάχαιραν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ, καὶ κύψας προσεκύνησεν τῷ προσώπῳ αὐτοῦ. ³² καὶ εἶπεν αὐτῷ ὁ ἄγγελος τοῦ θεοῦ “Διὰ τί ἐπάταξας τὴν ὄνον σου τοῦτο τρίτον; καὶ ἰδοὺ ἐγὼ ἐξήλθον εἰς διαβολὴν σου, ὅτι οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου. ³³ καὶ ἰδοῦσά με ἡ ὄνος ἐξέκλινεν ἀπ’ ἐμοῦ τρίτον τοῦτο· καὶ εἰ μὴ ἐξέκλινεν, νῦν οὖν σὲ μὲν ἀπέκτεινα, ἐκείνην δὲ περιποιησάμην.” ³⁴ καὶ εἶπεν Βαλαάμ τῷ ἀγγέλῳ Κυρίου “Ἡμάρτηκα, οὐ γὰρ ἠπιστάμην ὅτι σύ μοι ἀνθέστηκας ἐν τῇ ὁδῷ εἰς συνάντησιν· καὶ νῦν εἰ μὴ σοι ἀρέσκει, ἀποστραφήσομαι.” ³⁵ καὶ εἶπεν ὁ ἄγγελος τοῦ θεοῦ πρὸς Βαλαάμ “Συνπορεύθητι μετὰ τῶν ἀνθρώπων· πλὴν τὸ ῥῆμα ὃ ἐὰν εἴπω πρὸς σέ, τοῦτο φυλάξῃ λαλήσαι.” καὶ ἐπορεύθη Βαλαάμ μετὰ τῶν ἀρχόντων Βαλάκ. ³⁶ καὶ ἀκούσας Βαλάκ ὅτι “ἦκει Βαλαάμ,” ἐξ-

29. ἐμπέπαιχας: there is a perfect *πέπαικα* from *παίζω* as well as from *παίω*. The later form *πέπαιχα*, which treats the stem as a guttural, is here useful by way of distinction from *πέπαικας* in 28. Ex. 10² n.—*ἀν ἐξεκέντησά σε*: *would have stabbed thee to death*. *Ἐκκεντεῖν* occurs in seven other passages of the LXX.

30. τῆς σήμερον ἡμέρας: Ex. 5¹⁴ n.—*μὴ ὑπεροράσει κτλ.*: *Did I out of contempt do so unto thee?* Hebrew, ‘Was I with custom accustomed to do so?’

32. εἰς διαβολήν: v. 22 n.—*οὐκ ἀστεία*: R.V. ‘perverse.’ On the moral sense which came to be attached to the word *ἀστεῖος* see Ex. 2³ n.

33. σὲ μὲν . . . ἐκείνην δέ: § 39.—*ἀπέκτεινα . . . περιποιησάμην*: § 76.

34. ἀνθέστηκας: v. 23 n.—*ἀποστραφήσομαι*: passive in form, but middle in meaning. Cp. 23^{6, 16, 17}. § 83.—*φυλάξῃ λαλήσαι*: the Hebrew here is simply ‘thou shalt speak.’—*εἰς πόλιν Μωάβ*: *to a town of the Moabites*. Vulg. in oppido Moabitarum.

ἦλθεν εἰς συνάντησιν αὐτῷ εἰς πόλιν Μωάβ, ἣτις ἐπὶ τῶν ὀρίων Ἀρνών, ὃ ἐστὶν ἐκ μέρους τῶν ὀρίων. ⁸¹ καὶ εἶπεν Βαλὰκ πρὸς βαλαάμ “Οὐχὶ ἀπέστειλα πρὸς σέ καλέσαι σε; διὰ τί οὐκ ἤρχου πρὸς μέ; οὐ δυνήσομαι ὄντως τιμῆσαί σε;” ⁸⁸ καὶ εἶπεν Βαλαάμ πρὸς Βαλὰκ “Ἴδου ἤκω πρὸς σέ νῦν· δυνατὸς ἔσομαι λαλῆσαί τι; τὸ ῥῆμα ὃ ἐὰν βάλλῃ ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο λαλήσω.” ⁸⁹ καὶ ἐπορεύθη Βαλαάμ μετὰ Βαλὰκ, καὶ ἦλθον εἰς Πόλεις ἐπαύλεων. ⁴⁰ καὶ ἔθυσεν Βαλὰκ πρόβατα καὶ μόσχους, καὶ ἀπέστειλεν τῷ Βαλαάμ καὶ τοῖς ἄρχουσι τοῖς μετ’ αὐτοῦ. ⁴¹ καὶ ἐγενήθη πρωί, καὶ παραλαβὼν Βαλὰκ τὸν Βαλαάμ ἀνεβίβασεν αὐτὸν ἐπὶ τὴν στήλην τοῦ Βάαλ, καὶ ἔδειξεν αὐτῷ ἐκεῖθεν μέρος τι τοῦ λαοῦ. ¹ Καὶ εἶπεν Βαλαάμ τῷ Βαλὰκ “Οἰκοδόμησόν μοι ἐνταῦθα ἑπτὰ βωμούς, καὶ ἐτοίμασόν μοι ἐνταῦθα ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς.” ² καὶ ἐποίησεν Βαλὰκ ὃν τρόπον εἶπεν αὐτῷ Βαλαάμ, καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. ³ καὶ εἶπεν Βαλαάμ πρὸς

36. Ἀρνών: an indeclinable proper name. The Arnon was a river flowing into the Dead Sea from the west, and seems here to be regarded as forming the northern boundary of the territory of Moab ('the border of Arnon' = the border made by the Arnon). As rivers are masculine in Greek, we might expect *δε* here instead of *δ*. — ἐκ μέρους τῶν ὀρίων: in the direction of the borders. Hebrew, 'on the extremity of the border.'

37. Οὐχὶ ἀπέστειλα: the Hebrew corresponding to this might have been rendered ἀποστέλλων ἀπέστειλα, but the Greek translator seems at this point to be getting tired of the emphatic repetition. He fails to mark it again in 38 where *δυναμὶς δυνατὸς*

ἔσομαι would be justified by the original.

39. Πόλεις ἐπαύλεων: this shows the meaning which the translator put upon the Hebrew proper name.

40. ἀπέστειλεν: perhaps *sent some of the meat*, since a sacrifice among the Jews, as among the Pagans, was preliminary to a good dinner.

41. τὴν στήλην τοῦ Βάαλ: Hebrew *Bamoth-Baal*. *Bamoth* is the word commonly rendered 'high places.' The situation was chosen also as affording a good view of the Israelite encampment.

2. καὶ ἀνήνεγκεν: Hebrew, 'and Balak and Balaam offered.' — ἐπὶ τὸν βωμόν: more literal than the R.V. 'on every altar.' So in v. 4.

Numbers XXIII 8

Βαλάκ “Παράστηθι ἐπὶ τῆς θυσίας σου, καὶ πορεύσομαι, εἴ μοι φανεῖται ὁ θεὸς ἐν συναντήσῃ. καὶ ῥῆμα ὃ ἐάν μοι δείξῃ ἀναγγελῶ σοι.” καὶ παρέστη Βαλάκ ἐπὶ τῆς θυσίας αὐτοῦ· καὶ Βαλαάμ ἐπορεύθη ἐπερωτῆσαι τὸν θεόν, καὶ ἐπορεύθη εὐθεῖαν. ⁴καὶ ἐφάνη ὁ θεὸς τῷ Βαλαάμ, καὶ εἶπεν πρὸς αὐτὸν Βαλαάμ· “Τοὺς ἐπτὰ βωμοὺς ἡτοίμασα, καὶ ἀνεβίβασα μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν.” ⁵καὶ ἐνέβαλεν ὁ θεὸς ῥῆμα εἰς στόμα Βαλαάμ καὶ εἶπεν “Ἐπιστραφεῖς πρὸς Βαλάκ οὕτως λαλήσεις.” ⁶καὶ ἐπεστράφη πρὸς αὐτόν· καὶ ὅδε ἐφιστῇκε ἐπὶ τῶν ὀλοκαυτωμάτων αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωάβ μετ’ αὐτοῦ. καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ’ αὐτῷ· ⁷καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

“Ἐκ Μεσοποταμίας μετεπέμψατό με Βαλάκ,
 βασιλεὺς Μωάβ ἐξ ὀρέων ἀπ’ ἀνατολῶν, λέγων
 ‘Δεῦρο ἄρασαί μοι τὸν Ἰακώβ,
 καὶ δεῦρο ἐπικατάρασαί μοι τὸν Ἰσραήλ.’
⁸τί ἄρασωμαι ὃν μὴ καταρᾶται Κύριος;

3. Παράστηθι ἐπὶ: *Stand by at*. A regard for Greek would make παραστή-
 ναι to be constructed with a dative, but
 a preposition follows in the Hebrew,
 which is represented by ἐπὶ. — εἴ μοι
 φανεῖται κτλ.: *in case God shall appear*
unto me. — ὁ θεός: Hebrew, ‘Jehovah.’
 — καὶ παρέστη . . . τὸν θεόν: not in the
 Hebrew. — εὐθεῖαν: *sc. ὁδόν*. R.V. ‘and
 he went to a bare height.’ The Greek
 can only mean ‘he went straight.’

6. ἐφιστῇκε: = ἐφειστήκει *was*
standing. Cp. v. 17. — ὀλοκαυτωμά-
 των: in this form of sacrifice the meat
 was wholly burnt, and not eaten. —
 καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ’ αὐτῷ: not
 in the Hebrew.

7. παραβολήν: the word παραβολή

was not inaptly chosen by the Greek
 translator to represent the Hebrew
 original, which is often rendered ‘prov-
 erb.’ The Hebrew word originally
 meant ‘setting beside,’ and was applied
 to a species of composition like that
 which follows, consisting of couplets,
 in which each second line is a repetition
 under another form of its predecessor.
 The meaning of ‘parable’ in the N.T.
 is different. It is there ‘comparison’
 in the sense of ‘illustration’ or
 ‘analogy,’ which was a recognised
 use of παραβολή in good Greek: cp. i K.
 24¹⁴ ἡ παραβολὴ ἡ ἀρχαία. From παρα-
 βολή comes the French *parler* through
 the Latin *parabolare*.

8. τί ἄρασωμαι: *What curse am I*

ἡ τί καταράσσωμαι ὃν μὴ καταράται ὁ θεός;
 ὅτι ἀπὸ κορυφῆς ὄρεων ὄψομαι αὐτόν,
 καὶ ἀπὸ βουνῶν προστοήσω αὐτόν.
 ἰδοὺ λαὸς μόνος κατοικήσει,
 καὶ ἐν ἔθνεσιν οὐ συλλογισθήσεται.
 τίς ἐξηκριβάσατο τὸ σπέρμα Ἰακώβ;
 καὶ τίς ἐξαριθμήσεται δῆμον Ἰσραὴλ;
 ἀποθάνοι ἡ ψυχὴ μου ἐν ψυχαῖς δικαίων,
 καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων.”

¹¹ καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ “Τί πεποίηκάς μοι; εἰς κατάρασιν ἐχθρῶν μου κέκληκά σε, καὶ ἰδοὺ εὐλόγηκας εὐλογίαν.” ¹² καὶ εἶπεν Βαλαάμ πρὸς Βαλὰκ “Οὐχὶ ὅσα ἔαν ἐμβάλλῃ ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο φυλάξω λαλῆσαι;” ¹³ καὶ εἶπεν πρὸς αὐτόν Βαλὰκ “Δεῦρο ἔτι μετ’ ἐμοῦ εἰς τόπον ἄλλον, ἐξ ὧν οὐκ ὄψῃ αὐτὸν ἐκείθεν, ἀλλ’ ἡ μέρος

to pronounce upon him? τί is cognate accusative.

9. ὄψομαι, προστοήσω: R.V. ‘I see, I behold.’ Προστοεῖν occurs eight times in the LXX. In L. & S. it is recognised only as a false reading in Xenophon. — βουνῶν: iv K. 2nd n. — λαὸς μόνος κατοικήσει: this prophecy was amply fulfilled by the isolation of the Jews among the nations of the world, which was brought about by their religion. This, according to the High Priest Eleazar in the Letter of Aristæus, was the express object of the Mosaic system. — ἐν ἔθνεσιν: the Jews habitually spoke of τὰ ἔθνη (the Gentiles) in contradistinction to themselves. — ἐξηκριβάσατο: aorist middle of ἐξακριβάειν. This verb occurs also in Job 28th, Dan. O’ 7th.

10. τὸ σπέρμα: Hebrew, ‘dust.’ The translator has seized upon the

meaning. — ἔθνεσιν: Hebrew, ‘fourth part of.’ The word for ‘multitude’ differs only by a letter from that for ‘fourth part.’ — ἀποθάνοι ἡ ψυχὴ κτλ.: Hebrew, ‘Let my soul die the death of the righteous.’ The meaning of this prayer in this particular context is not clear. In the Greek the last two lines do not correspond in meaning, which shows that something is wrong. But the Greek of the second line gives a more natural close to the prophecy, which relates to the prosperity of Israel, than the Hebrew as translated in our version. Perhaps the word rendered ‘last end’ ought to be taken to mean ‘posterity.’

11. εὐλόγηκας εὐλογίαν: § 56.

13. ἐξ ὧν: there is another reading ἐξ οὗ, which grammar requires. — οὐκ ὄψῃ αὐτόν: the Hebrew here has no negative, but either reading makes good sense. — ἀλλ’ ἡ: § 108. — ἐκείθεν: § 87.

Numbers XXIII 19

τι αὐτοῦ ὄψῃ, πάντας δὲ οὐ μὴ ἴδῃς· καὶ κατάρασαί μοι αὐτὸν ἐκεῖθεν.” ¹⁴ καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιὰν ἐπὶ κορυφὴν Δελαξυμένου, καὶ ᾠκοδόμησεν ἐκεῖ ἐπτά βωμούς, καὶ ἀνεβίβασεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. ¹⁵ καὶ εἶπεν Βαλαὰμ πρὸς Βαλάκ “Παράστηθι ἐπὶ τῆς θυσίας σου, ἐγὼ δὲ πορεύσομαι ἐπερωτῆσαι τὸν θεόν.” ¹⁶ καὶ συνήνητησεν ὁ θεὸς τῷ Βαλαὰμ καὶ ἐνέβαλεν ῥῆμα εἰς τὸ στόμα αὐτοῦ καὶ εἶπεν “Ἀποστράφητι πρὸς Βαλάκ, καὶ τάδε λαλήσεις.” ¹⁷ καὶ ἀπεστράφη πρὸς αὐτόν· ὁ δὲ ἐφίστηκει ἐπὶ τῆς ὀλοκαυτώσεως αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωὰβ μετ’ αὐτοῦ. καὶ εἶπεν αὐτῷ Βαλάκ “Τί ἐλάλησεν Κύριος;” ¹⁸ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

“Ἀνάστηθι Βαλάκ, καὶ ἄκουε·

ἐνώτισαι μάρτυς, υἱὸς Σεπφώρ.

¹⁹ οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι,
οὐδὲ ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι·
αὐτὸς εἶπας οὐχὶ ποιήσει;
λαλήσει, καὶ οὐχὶ ἐμμενεί;

14. εἰς ἀγροῦ σκοπιὰν κτλ. : *to the look-out place of the field, to the top of that which is hewn in stone.* R.V. ‘into the field of Zophim, to the top of Pisgah.’ Zophim is here a proper name, but means ‘The Watchmen.’ Pisgah is also the proper name of a well-known mountain overlooking the Jordan valley from the east. The translator is supposed to have arrived at Δελαξυμένου from an Aramaic sense of the root.

15. ἐγὼ δὲ πορεύσομαι ἐπερωτῆσαι τὸν θεόν : Hebrew, ‘while I meet yonder.’ Here, as in v. 3, the Hebrew omits the reference to ‘questioning God’—possibly out of a feeling of reverence. Here the sense is incomplete without it.

18. ἐνώτισαι μάρτυς : *give ear to me as a witness.* Hebrew, ‘hearken unto me.’ The Greek rendering can here be traced to a different pointing of the Hebrew text. The same consonants which can be read ‘unto me’ may also be taken to mean ‘my witness.’ Ἐνωτίζεσθαι is a common word in the LXX, e.g. Gen. 4²⁸ : Jdg. 5² : Jer. 23¹⁸. It occurs also in Acts 2¹⁴.

19. διαρτηθῆναι : *to be misled.* Hebrew, ‘that he should lie.’ Διαρτᾶν occurs only here in the LXX. In Judith 8¹⁶ we find οὐχ ὡς ἄνθρωπος ὁ θεὸς ἀπειληθῆναι, | οὐδὲ ὡς υἱὸς ἀνθρώπου διαρτηθῆναι. — ἀπειληθῆναι : *to be terrified with threats.* R.V. ‘that he should repent.’

- ²⁰ ἰδοὺ εὐλογεῖν παρείλημμαι·
εὐλογήσω, καὶ οὐ μὴ ἀποστρέψω.
²¹ οὐκ ἔσται μόχθος ἐν Ἰακώβ,
οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραήλ·
Κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ,
τὰ ἐνδοξα ἀρχόντων ἐν αὐτῷ.
²² θεὸς ὁ ἐξαγαγὼν αὐτοὺς ἐξ Αἰγύπτου·
ὡς δόξα μονοκέρωτος αὐτῷ.
²³ οὐ γάρ ἐστιν οἰωνισμὸς ἐν Ἰακώβ,
οὐδὲ μαντεία ἐν Ἰσραήλ.
κατὰ καιρὸν ῥηθήσεται Ἰακώβ καὶ τῷ Ἰσραήλ
τί ἐπιτελέσει ὁ θεός.

20. ἰδοὺ εὐλογεῖν κτλ. : the Greek here reproduces the Hebrew — 'Behold, I have received to bless.' The R.V. supplies the word 'commandment.' — εὐλογήσω κτλ. : R.V. 'and he hath blessed, and I cannot reverse it.' — οὐ μὴ ἀποστρέψω : intransitive, as often — *I will not turn back.*

21. οὐκ ἔσται μόχθος κτλ. : R.V. 'He hath not beheld iniquity in Jacob, | Neither hath he seen perverseness in Israel.' The Hebrew nouns here used may mean either 'sin' or 'sorrow,' 'Iniquity' and 'perverseness' decide the question in the one way, μόχθος and πόνος in the other: but the derivatives of these latter, μοχθηρία and πονηρία, would coincide with the English version. — τὰ ἐνδοξα ἀρχόντων κτλ. : the glories of chiefs are in him, i.e. "Israel has glorious chiefs." R.V. 'and the shout of a king is among them.' Perhaps the Greek translators changed 'king' into 'rulers' to avoid the appearance of anachronism.

22. ὡς δόξα μονοκέρωτος : the 'unicorn' figures all together in eight passages of the LXX — Nb. 23²², 24⁸ : Dt. 33¹⁷ : Job 39⁹ : Ps. 21²², 28⁶, 77⁶⁹, 91¹⁰. In the R.V. it is everywhere reduced to a 'wild-ox,' except where it is absent altogether (Ps. 77⁶⁹). From Dt. 33¹⁷ it appears plainly that the animal had more than one horn. The rendering of the Vulgate then — cuius fortitudo similis est rhinocerotis — is devoid of plausibility. It should be noticed that the parallelism in sense, which is very close in most of these couplets, is here absent altogether.

23. οὐ γάρ ἐστιν οἰωνισμὸς κτλ. : this is a literal rendering of the Hebrew. The R.V. margin puts a meaning into the words thus : 'Surely there is no enchantment *against* Jacob, | Neither is there any divination *against* Israel,' i.e. it is useless to call in diviners to curse them. — κατὰ καιρὸν κτλ. : quite correct as a rendering of the Hebrew, except that ἐπιτελέσει ought to be perfect, but the meaning is not plain in

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²⁴ ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται,
καὶ ὡς λέων γαυριωθήσεται·
οὐ κοιμηθήσεται ἕως φάγῃ θήραν,
καὶ αἷμα τραυματιῶν πίεται.”

²⁵ καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ “Οὐτε κατάραις καταράσῃ μοι αὐτόν, οὔτε εὐλογῶν μὴ εὐλογήσῃς αὐτόν.” ²⁶ καὶ ἀποκριθεὶς Βαλαάμ εἶπεν τῷ Βαλάκ “Οὐκ ἐλάλησά σοι λέγων ‘Τὸ ῥῆμα ὃ ἐὰν λαλήσῃ ὁ θεός, τοῦτο ποιήσω’;” ²⁷ καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ “Δεῦρο παραλάβω σε εἰς τόπον ἄλλον, εἰ ἀρέσει τῷ θεῷ, καὶ κατάρασαί μοι αὐτὸν ἐκεῖθεν.” ²⁸ καὶ παρέλαβεν Βαλὰκ τὸν Βαλαάμ ἐπὶ κορυφῇ τοῦ Φογῶρ, τὸ παρατεῖνον εἰς τὴν ἔρημον. ²⁹ καὶ εἶπεν Βαλαάμ πρὸς Βαλάκ “Οἰκοδόμησόν μοι ὧδε ἑπτὰ βωμούς, καὶ ἐτοίμασόν μοι ὧδε ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς.” ³⁰ καὶ ἐποίησεν Βαλὰκ καθάπερ εἶπεν αὐτῷ Βαλαάμ, καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. ¹ Καὶ ἰδὼν Βαλαάμ ὅτι καλὸν ἐστὶν ἔναντι Κυρίου εὐλογεῖν τὸν Ἰσραήλ, οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς συνάντησιν τοῖς οἰωνοῖς, καὶ ἀπέστρεψεν τὸ πρόσωπον εἰς τὴν ἔρημον.

either language. The parallelism of sense is here also absent, and it looks as though Israel had been originally meant to balance Jacob.

24. γαυριωθήσεται: this must come from γαυριῶν, not from γαυριᾶν. There is also a form γαυροῦν Wisd. 6²: iii Mac. 3¹¹. Γαυριᾶν occurs in Judith 9⁷: Job 3¹⁴, 39^{21, 22}. On the voice see § 83. — **τραυματιῶν:** τραυματίας properly means a wounded man, as in Ar. Poet. 14 § 13: Lucian V.H. II 38. In the LXX it is used for one who has met his death by wounding, e.g. Nb. 19¹⁶, 31⁸: Jdg. 16²⁴: i K. 17⁵². The word is very common.

25. οὔτε εὐλογῶν κτλ.: § 81.

27. Δεῦρο παραλάβω κτλ.: punctuate here εἰς τόπον ἄλλον. The words εἰ ἀρέσει τῷ θεῷ go with καὶ κατάρασαι — *If it shall please God, do thou curse me him from there.*

28. Φογῶρ: = Peor. — **τὸ παρατεῖνον εἰς τὴν ἔρημον:** to the place which stretches along to the desert, in apposition with κορυφῇ. R.V. ‘that looketh down upon the desert.’

1. εἰς συνάντησιν τοῖς οἰωνοῖς: to meet the omens, i.e. to observe signs from which he might infer the will of God. Cp. 23^{8, 15}. R.V. ‘to meet with enchantments.’ The Hebrew

² καὶ ἐξάρας Βαλαὰμ τοὺς ὀφθαλμοὺς αὐτοῦ καθορᾷ τὸν Ἰσραήλ ἐστρατοπεδευκότα κατὰ φυλάς· καὶ ἐγένετο πνεῦμα θεοῦ ἐν αὐτῷ. ³ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

“ Φησὶν Βαλαὰμ υἱὸς Βεώρ,

φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὄρων,

⁴ φησὶν ἀκούων λόγια θεοῦ,

ὅστις ὄρασιν θεοῦ εἶδεν,

ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ·

⁵ ὥς καλοὶ σου οἱ οἴκοι, Ἰακώβ,

αἱ σκηναὶ σου, Ἰσραήλ·

⁶ ὥς νάπαι σκιάζουσαι,

καὶ ὥσεὶ παράδεισος ἐπὶ ποταμῶν·

καὶ ὥσεὶ σκηναὶ ἃς ἔπηξεν Κύριος,

ὥσεὶ κέδροι παρ’ ὕδατα.

word is the plural of that which is translated *οἰωνισμός* in 23²².

3. ὁ ἀληθινῶς ὄρων: this seems to point to a different reading from that of the Hebrew as we have it. See R.V.

4. λόγια θεοῦ: cp. v. 16: Dt. 33⁹: and Psalms *passim*. St. Paul in Rom. 3² uses the expression τὰ λόγια τοῦ Θεοῦ, which is there rendered ‘the oracles of God.’ Cp. Acts 7³⁸: i Pet. 4¹¹: Hb. 5¹². — ἐν ὕπνῳ: R.V. ‘falling down.’ — ἀποκεκαλυμμένοι κτλ.: § 51. To sleep with the eyes open seems to have been regarded as the sign of a wizard. In φησὶν . . . αὐτοῦ we have a triplet instead of the usual couplets. It would seem from v. 16 that a line has dropped out.

5. ὥς καλοὶ κτλ.: the sight of the Israelites encamped, which has made a desert place seem populous, suggests a vision of the people permanently set-

tled in a fruitful land, and flourishing like a well-watered grove of trees.

6. ὥς νάπαι σκιάζουσαι: even as shady dells. R.V. ‘As valleys are they spread forth.’ — παράδεισος: a Persian word meaning a ‘park’ or ‘pleasure-ground,’ which is familiar to readers of Xenophon. The Hebrew word is here the same as that which is translated ‘garden’ in Gen. 2 and 3. In Nehemiah, Ecclesiastes, Canticles, and Sirach the Hebrew has *pardēs*, which is probably a loan-word from the Persian. — σκηναί: R.V. ‘lign aloes.’ Curious as this variation seems, it is not an unnatural one. For the Hebrew word in v. 5, which is rendered οἴκοι by the Greek and ‘tents’ by the English translators, differs only by a point from the one which is here employed. The word ‘lign-aloes’ stands for *lignum aloës*, which is a Latin translation of the Greek ξυλαλόη. The bitter

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- ⁷ ἔξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ,
καὶ κυριεύσει ἐθνῶν πολλῶν.
καὶ ὑψωθήσεται ἡ Γὼγ βασιλεία,
καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ.
⁸ θεὸς ὠδήγησεν αὐτὸν ἐξ Αἰγύπτου,
ὡς δόξα μονοκέρωτος αὐτῷ.
ἔδεται ἔθνη ἐχθρῶν αὐτοῦ,
καὶ τὰ πάχη αὐτῶν ἐκμυελιῖ,
καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν.
⁹ κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος.
τίς ἀναστήσει αὐτόν;
οἱ εὐλογοῦντές σε εὐλόγηται,
καὶ οἱ καταρώμενοί σε κεκατήρηνται.”

aloe was also known as ἀγάλλοχον, which is perhaps the Semitic word borrowed and modified so as to give it something of a Greek air.

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ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ·

10. *συνεκρότησεν ταῖς χερσὶν*: *cp.* Lucian *Somn.* 14 *ἡγανᾶκει καὶ τῷ χεῖρε συνεκρότει, καὶ τοὺς ὀδόντας ἐνέπριε.*

13. *ποιῆσαι αὐτὸ πονηρὸν κτλ.*: *to make it bad or good (i.e. a curse or a blessing).* 22¹⁸ *n.*

14. *ἀποτρέχω*: this appears to have been the regular word for ‘go away’ in Alexandrian Greek, and not to have been suggestive of anything undignified, being used on the most solemn occasions, as in Josh. 23¹⁴: Tob. 14⁸: Aristaeas § 273 *κἀν ἐκ τοῦ ἔξην ἀποτρέχωσιν.* *CP.* also Gen. 12¹⁹, 24⁵¹, 32⁹:

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15. *ὁ ἀληθινὸς ὁρῶν*: *ὁρῶν* is here a substantive, not a participle, as in v. 3.

16. *ἐπιστάμενος κτλ.*: here we have the line which was wanting to complete the first couplet in v. 4.

Numbers XXIV 20

¹⁷ δέξω αὐτῶ, καὶ οὐχὶ νῦν·

μακαρίζω, καὶ οὐκ ἐγγίζει·

ἀνατελεῖ ἄστρον ἐξ Ἰακώβ,

καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραήλ,

καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ,

καὶ προνομεύσει πάντας υἱοὺς Σήθ.

¹⁸ καὶ ἔσται Ἐδὼμ κληρονομία,

καὶ ἔσται κληρονομία Ἡσαὺ ὁ ἐχθρὸς αὐτοῦ·

καὶ Ἰσραὴλ ἐποίησεν ἐν ἰσχύι.

¹⁹ καὶ ἐξεγερθήσεται ἐξ Ἰακώβ,

καὶ ἀπολεῖ σωζόμενον ἐκ πόλεως."

²⁰ καὶ ἰδὼν τὸν Ἀμαλήκ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

17. δέξω αὐτῶ: Hebrew, 'I see him.' The Greek has no sense, and is due to an error on the part of the translator. — μακαρίζω, καὶ οὐκ ἐγγίζει: *I pronounce him blessed, though he is not nigh.* R.V. 'I behold him, but not nigh.' The seer in vision sees the distant future, not the present. Cp. v. 14. — ἀνατελεῖ ἄστρον κτλ.: this must refer to David, the one Israelite king who is recorded to have conquered both Moab and Edom. — ἄνθρωπος: R.V. 'sceptre.' — τοὺς ἀρχηγούς: R.V. 'the corners.' — προνομεύει: *προνομεύειν* is a late Greek word meaning 'ravage.' Both it and *προνομή* 'spoil' (Nb. 81¹¹) are common in the LXX. — υἱοὺς Σήθ: R.V. 'sons of tumult.' The Greek translator either took 'sheth' to be a proper name or left it untranslated. His difficulty seems to have been occasioned by a mispointing of the initial consonant.

18. Ἡσαὺ: Hebrew *Seir*. 'Esau' is an alternative for 'Edom'; Seir is

a mountain in the land of Edom. — ἐποίησεν ἐν ἰσχύι: R.V. 'While Israel doeth valiantly.' On *ἐν* see § 91.

19. ἐξεγερθήσεται: *sc. τις.* R.V. 'shall one have dominion.' — καὶ ἀπολεῖ κτλ.: *and shall destroy one who is escaping out of a city.* R.V. 'And shall destroy the remnant from the city.' This seems to refer to some blow to Moab later than the time of David.

20. ἰδὼν τὸν Ἀμαλήκ: Balaam is supposed to catch sight of some encampment of the nomad Amalekites, which happened to be within the field of vision. He can only prophecy of a people when he has some portion of it before his eyes. So the modern clairvoyant requires to be somehow put *en rapport* with the person about whom he is questioned. — τὸ σπέρμα αὐτῶν: R.V. 'his latter end.' Both the Greek and the English translators are consistent with their rendering of the same Hebrew word at the close of the first

- ²⁰ ἰδοὺ εὐλογεῖν παρείλημμαι.
εὐλογήσω, καὶ οὐ μὴ ἀποστρέψω.
²¹ οὐκ ἔσται μόχθος ἐν Ἰακώβ,
οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραήλ.
Κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ,
τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ.
²² θεὸς ὁ ἐξαγαγὼν αὐτοὺς ἐξ Αἰγύπτου.
ὡς δόξα μονοκέρωτος αὐτῷ.
²³ οὐ γάρ ἐστιν οἰωνισμὸς ἐν Ἰακώβ,
οὐδὲ μαντεία ἐν Ἰσραήλ.
κατὰ καιρὸν ῥηθήσεται Ἰακώβ καὶ τῷ Ἰσραήλ
τί ἐπιτελέσει ὁ θεός.

20. ἰδοὺ εὐλογεῖν κτλ. : the Greek here reproduces the Hebrew — 'Behold, I have received to bless.' The R.V. supplies the word 'commandment.' — εὐλογήσω κτλ. : R.V. 'and he hath blessed, and I cannot reverse it.' — οὐ μὴ ἀποστρέψω : intransitive, as often — *I will not turn back.*

21. οὐκ ἔσται μόχθος κτλ. : R.V. 'He hath not beheld iniquity in Jacob, | Neither hath he seen perverseness in Israel.' The Hebrew nouns here used may mean either 'sin' or 'sorrow,' 'Iniquity' and 'perverseness' decide the question in the one way, μόχθος and πόνος in the other: but the derivatives of these latter, μοχθηρία and πονηρία, would coincide with the English version. — τὰ ἔνδοξα ἀρχόντων κτλ. : *the glories of chiefs are in him, i.e.* "Israel has glorious chiefs." R.V. 'and the shout of a king is among them.' Perhaps the Greek translators changed 'king' into 'rulers' to avoid the appearance of anachronism.

22. ὡς δόξα μονοκέρωτος : the 'unicorn' figures all together in eight passages of the LXX — Nb. 23²², 24⁸ : Dt. 33¹⁷ : Job 39⁹ : Ps. 21²², 28⁶, 77⁶⁹, 91¹⁰. In the R.V. it is everywhere reduced to a 'wild-ox,' except where it is absent altogether (Ps. 77⁶⁹). From Dt. 33¹⁷ it appears plainly that the animal had more than one horn. The rendering of the Vulgate then — cuius fortitudo similis est rhinocerotis — is devoid of plausibility. It should be noticed that the parallelism in sense, which is very close in most of these couplets, is here absent altogether.

23. οὐ γάρ ἐστιν οἰωνισμὸς κτλ. : this is a literal rendering of the Hebrew. The R.V. margin puts a meaning into the words thus : 'Surely there is no enchantment *against* Jacob, | Neither is there any divination *against* Israel,' i.e. it is useless to call in diviners to curse them. — κατὰ καιρὸν κτλ. : quite correct as a rendering of the Hebrew, except that ἐπιτελέσει ought to be perfect, but the meaning is not plain in

Numbers XXIV 1

²⁴ ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται,
καὶ ὡς λέων γαυριωθήσεται·
οὐ κοιμηθήσεται ἕως φάγῃ θήραν,
καὶ αἷμα τραυματιῶν πίεται.”

²⁵ καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ “Οὐτε κατάραις καταράσῃ μοι αὐτόν, οὔτε εὐλογῶν μὴ εὐλογήσῃς αὐτόν.” ²⁶ καὶ ἀποκριθεὶς Βαλαάμ εἶπεν τῷ Βαλάκ “Οὐκ ἐλάλησά σοι λέγων ‘Τὸ ῥῆμα ὃ ἐὰν λαλήσῃ ὁ θεός, τοῦτο ποιήσω’;” ²⁷ καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ “Δεῦρο παραλάβω σε εἰς τόπον ἄλλον, εἰ ἄρέσει τῷ θεῷ, καὶ κατάρασαί μοι αὐτόν ἐκεῖθεν.” ²⁸ καὶ παρέλαβεν Βαλὰκ τὸν Βαλαάμ ἐπὶ κορυφῇν τοῦ Φογῶρ, τὸ παρατεῖνον εἰς τὴν ἔρημον. ²⁹ καὶ εἶπεν Βαλαάμ πρὸς Βαλάκ “Οἰκοδόμησόν μοι ὧδε ἑπτὰ βωμούς, καὶ ἐτοίμασόν μοι ὧδε ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς.” ³⁰ καὶ ἐποίησεν Βαλὰκ καθάπερ εἶπεν αὐτῷ Βαλαάμ, καὶ ἀνῆγεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. ¹ Καὶ ἰδὼν Βαλαάμ ὅτι καλὸν ἐστὶν ἔναντι Κυρίου εὐλογεῖν τὸν Ἰσραήλ, οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς συνάντησιν τοῖς οἰωνοῖς, καὶ ἀπέστρεψεν τὸ πρόσωπον εἰς τὴν ἔρημον.

either language. The parallelism of sense is here also absent, and it looks as though Israel had been originally meant to balance Jacob.

24. γαυριωθήσεται: this must come from γαυριοῦν, not from γαυριᾶν. There is also a form γαυροῦν Wisd. 6²: iii Mac. 8¹¹. Γαυριᾶν occurs in Judith 9⁷: Job 3¹⁴, 39^{21, 23}. On the voice see § 83. — **τραυματιῶν:** τραυματίας properly means a wounded man, as in Ar. Poet. 14 § 13: Lucian V.H. II 38. In the LXX it is used for one who has met his death by wounding, e.g. Nb. 19¹⁶, 31⁸: Jdg. 16²⁴: i K. 17⁶². The word is very common.

25. οὔτε εὐλογῶν κτλ.: § 81.

27. Δεῦρο παραλάβω κτλ.: punctuate here εἰς τόπον ἄλλον. The words εἰ ἄρέσει τῷ θεῷ go with καὶ κατάρασαι — *If it shall please God, do thou curse me him from there.*

28. Φογῶρ: = Peor. — τὸ παρατεῖνον εἰς τὴν ἔρημον: *to the place which stretches along to the desert*, in apposition with κορυφῇν. R.V. ‘that looketh down upon the desert.’

1. εἰς συνάντησιν τοῖς οἰωνοῖς: *to meet the omens, i.e. to observe signs from which he might infer the will of God.* Cp. 23¹⁵. R.V. ‘to meet with enchantments.’ The Hebrew

²καὶ ἐξάρας Βαλαὰμ τοὺς ὀφθαλμοὺς αὐτοῦ καθορᾷ τὸν Ἰσραήλ ἐστρατοπεδευκότα κατὰ φυλάς· καὶ ἐγένετο πνεῦμα θεοῦ ἐν αὐτῷ. ³καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

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⁴φησὶν ἀκούων λόγια θεοῦ,
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 ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ·
⁵ὥς καλοὶ σου οἱ οἴκοι, Ἰακώβ,
 αἱ σκηναὶ σου, Ἰσραήλ·
⁶ὥς νάπαι σκιαζουσai,
 καὶ ὡσεὶ παράδεισος ἐπὶ ποταμῶν·
 καὶ ὡσεὶ σκηναὶ ἅς ἔπηξεν Κύριος,
 ὡσεὶ κέδροι παρ’ ὕδατα.

word is the plural of that which is translated *οἰωνισμός* in 23²².

3. ὁ ἀληθινῶς ὁρῶν: this seems to point to a different reading from that of the Hebrew as we have it. See R.V.

4. λόγια θεοῦ: cp. v. 16: Dt. 33⁹: and Psalms *passim*. St. Paul in Rom. 3² uses the expression τὰ λόγια τοῦ Θεοῦ, which is there rendered ‘the oracles of God.’ Cp. Acts 7³⁸: i Pet. 4¹¹: Hb. 5¹².—ἐν ὕπνῳ: R.V. ‘falling down.’—ἀποκεκαλυμμένοι κτλ.: § 51. To sleep with the eyes open seems to have been regarded as the sign of a wizard. In φησὶν . . . αὐτοῦ we have a triplet instead of the usual couplets. It would seem from v. 16 that a line has dropped out.

5. ὥς καλοὶ κτλ.: the sight of the Israelites encamped, which has made a desert place seem populous, suggests a vision of the people permanently set-

tled in a fruitful land, and flourishing like a well-watered grove of trees.

6. ὥς νάπαι σκιαζουσai: even as shady dells. R.V. ‘As valleys are they spread forth.’—παράδεισος: a Persian word meaning a ‘park’ or ‘pleasure-ground,’ which is familiar to readers of Xenophon. The Hebrew word is here the same as that which is translated ‘garden’ in Gen. 2 and 3. In Nehemiah, Ecclesiastes, Canticles, and Sirach the Hebrew has *pardēs*, which is probably a loan-word from the Persian.—σκηναί: R.V. ‘lign aloes.’ Curious as this variation seems, it is not an unnatural one. For the Hebrew word in v. 5, which is rendered *οἴκοι* by the Greek and ‘tents’ by the English translators, differs only by a point from the one which is here employed. The word ‘lign-aloes’ stands for *lignum aloës*, which is a Latin translation of the Greek *ξυλαλόη*. The bitter

Numbers XXIV 9

- ⁷ ἔξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ,
καὶ κυριεύσει ἐθνῶν πολλῶν.
καὶ ὑψωθήσεται ἡ Γὼγ βασιλεία,
καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ.
⁸ θεὸς ὠδήγησεν αὐτὸν ἐξ Αἰγύπτου,
ὡς δόξα μονοκέρωτος αὐτῷ.
ἔδεται ἔθνη ἐχθρῶν αὐτοῦ,
καὶ τὰ πάχη αὐτῶν ἐκμυελιῖ,
καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν.
⁹ κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος.
τίς ἀναστήσει αὐτόν;
οἱ εὐλογοῦντές σε εὐλόγηται,
καὶ οἱ καταρώμενοί σε κεκατήρηνται.”

aloe was also known as ἀγάλλοχον, which is perhaps the Semitic word borrowed and modified so as to give it something of a Greek air.

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ἐπιστάμενος ἐπιστήμην παρὰ Ὑψίστου,

καὶ ὄρασιν θεοῦ ἰδῶν,

ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ·

10. συνεκρότησεν ταῖς χερσίν: *cp.* Lucian *Somn.* 14 ἡγανάκτει καὶ τῷ χεῖρει συνεκρότει, καὶ τοὺς ὀδόντας ἐνέπριε.

13. ποιῆσαι αὐτὸ πονηρὸν κτλ.: *to make it bad or good (i.e. a curse or a blessing).* 22¹⁸ n.

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16. ἐπιστάμενος κτλ.: here we have the line which was wanting to complete the first couplet in v. 4.

Numbers XXIV 20

- ¹⁷ δείξω αὐτῷ, καὶ οὐχὶ νῦν·
μακαρίζω, καὶ οὐκ ἐγγίξει·
ἀνατελεῖ ἄστρον ἐξ Ἰακώβ,
καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραήλ,
καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ,
καὶ προνομεύσει πάντας υἱοὺς Σήθ.
¹⁸ καὶ ἔσται Ἐδὼμ κληρονομία,
καὶ ἔσται κληρονομία Ἡσαὺ ὁ ἐχθρὸς αὐτοῦ·
καὶ Ἰσραὴλ ἐποίησεν ἐν ἰσχυί.
¹⁹ καὶ ἐξεγερθήσεται ἐξ Ἰακώβ,
καὶ ἀπολεῖ σωζόμενον ἐκ πόλεως."
²⁰ καὶ ἰδὼν τὸν Ἀμαλῆκ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ
εἶπεν

17. δειξω αὐτῷ: Hebrew, 'I see him.' The Greek has no sense, and is due to an error on the part of the translator. — μακαρίζω, καὶ οὐκ ἐγγίξει: *I pronounce him blessed, though he is not nigh.* R.V. 'I behold him, but not nigh.' The seer in vision sees the distant future, not the present. Cp. v. 14. — ἀνατελεῖ ἄστρον κτλ.: this must refer to David, the one Israelite king who is recorded to have conquered both Moab and Edom. — ἄνθρωπος: R.V. 'sceptre.' — τοὺς ἀρχηγούς: R.V. 'the corners.' — προνομεύσει: *προνομεύειν* is a late Greek word meaning 'ravage.' Both it and *προνομή* 'spoil' (Nb. 31^u) are common in the LXX. — υἱοὺς Σήθ: R.V. 'sons of tumult.' The Greek translator either took 'sheth' to be a proper name or left it untranslated. His difficulty seems to have been occasioned by a mispointing of the initial consonant.

18. Ἡσαὺ: Hebrew *Seir*. 'Esau' is an alternative for 'Edom'; Seir is

a mountain in the land of Edom. — ἐποίησεν ἐν ἰσχυί: R.V. 'While Israel doeth valiantly.' On *en* see § 91.

19. ἐξεγερθήσεται: *sc. τις.* R.V. 'shall one have dominion.' — καὶ ἀπολεῖ κτλ.: *and shall destroy one who is escaping out of a city.* R.V. 'And shall destroy the remnant from the city.' This seems to refer to some blow to Moab later than the time of David.

20. ἰδὼν τὸν Ἀμαλῆκ: Balaam is supposed to catch sight of some encampment of the nomad Amalekites, which happened to be within the field of vision. He can only prophecy of a people when he has some portion of it before his eyes. So the modern clairvoyant requires to be somehow put *en rapport* with the person about whom he is questioned. — τὸ σπέρμα αὐτῶν: R.V. 'his latter end.' Both the Greek and the English translators are consistent with their rendering of the same Hebrew word at the close of the first

“ Ἀρχὴ ἔθνων Ἀμαλήκ,
καὶ τὸ σπέρμα αὐτῶν ἀπολείται.”

²¹ καὶ ἰδὼν τὸν Κεναῖον καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ
εἶπεν

“ Ἰσχυρὰ ἡ κατοικία σου·
καὶ ἐὰν θῇς ἐν πέτρᾳ τὴν νοσσιάν σου,
²² καὶ ἐὰν γένηται τῷ Βεὼρ νεοσσὶὰ πανουργίας,
Ἀσσύριοί σε αἰχμαλωτεύσουσιν.”

prophecy in 33¹⁰. But the Greek rendering has here the disadvantage of quite losing the verbal antithesis which exists in the original between ‘beginning’ and ‘end.’ In i Chron. 4⁴² we read that 500 men of the sons of Simeon went to Mount Seir and smote the remnant of the Amalekites. This appears from the context to have been in the days of Hezekiah.

21. τὸν Κεναῖον: in Jdg. 1¹⁶ (LXX) the Kenites are spoken of as the descendants of Jothor, the father-in-law of Moses (Ex. 2¹⁸ n.). In i Sam. 15⁶ Saul, when about to attack the Amalekites, warns the Kenites, as old friends of Israel, to withdraw from among them. — καὶ ἐὰν θῇς κτλ.: R.V. ‘and thy nest is set in the rock.’ The parallelism of the couplets requires this line to repeat the preceding one; it is therefore a mistake to subordinate it to the sentence that follows. — νοσσιάν: = νεοσιάν. Cp. v. 22. The Hebrew word thus rendered (*qēn*) contains an untranslatable pun on the name ‘Kenites’ (*qēni*).

22. καὶ ἐὰν γένηται κτλ.: and if it become unto Beor a nest of wickedness. R.V. ‘Nevertheless Kain shall be wasted.’ This extraordinary divergence may be partly accounted for

without supposing a difference of reading. The Greek translator took the proper name *Qain* here for the common term ‘nest’ (*qēn*) used in the preceding verse, and on the other hand treated as a proper name the word *ba’er*, which means ‘wasting.’ Gray even suggests an explanation of *πανουργίας*. — Ἀσσύριοί σε αἰχμαλωτεύσουσιν: when did this take place? It was in the time of Shalmaneser II (B.C. 860) that the Assyrians first came into direct contact with Israel. That monarch defeated the king of Damascus, and mentions Ahab among the allies of his opponent. But his campaigns were apparently confined to the region of Damascus, and would hardly affect a nomad tribe on the borders of Moab and Judah. The earliest possible date seems to be the reign of Rammanirari II (B.C. 811), who ‘subjugated all the coast lands of the west, including Tyre, Sidon, Israel, Edom, and Philistia.’ At that date however Assyrian action on the regions of Palestine was still exceptional. It was not till the time of Tiglath-Pileser III (B.C. 745) that the danger of Assyrian conquest became pressing and constant; and it seems likely that the Kenites, who were so closely con-

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²³ καὶ ἰδὼν τὸν Ὀγ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

“ὦ ἂν, τίς ζήσεται ὅταν θῇ ταῦτα ὁ θεός;

²⁴ καὶ ἐξελεύσεται ἐκ χειρὸς Κιτιαίων,

καὶ κακώσουσιν Ἀσσοῦρ, καὶ κακώσουσιν Ἑβραίους,

καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται.”

²⁵ καὶ ἀναστὰς Βαλαὰμ ἀπῆλθεν, ἀποστραφεὶς εἰς τὸν τόπον αὐτοῦ· καὶ Βαλαὰκ ἀπῆλθεν πρὸς ἑαυτὸν.

nected with Judah (Jdg. 1¹⁶), did not suffer seriously till the invasion of Sennacherib (B.C. 701).

23. καὶ ἰδὼν τὸν Ὀγ: there is nothing answering to these words in the Hebrew, though the analogy of vs. 20 and 21 requires it. The destruction of Og has already been recorded (Nb. 21²⁸⁻²⁹). — **ὅταν θῇ ταῦτα:** *θεῖναι* here seems to have the sense of *appoint*. As this is the beginning of a new *παραβολή*, it would appear that *ταῦτα* refers to what follows.

24. καὶ ἐξελεύσεται κτλ.: Hebrew, literally ‘and ships from the hand of Kittim.’ — **Κιτιαίων:** Hebrew *Kittim* = *Κίτιον*, a town in Cyprus. The name was extended from the town, which was originally a Phœnician settlement, to the island (Jos. *Ant.* I 6 § 1 *Χέθεμος δὲ χεθεμὰ τὴν νῆσον ἔσχεν· Κόπος αὐτῇ νῦν καλεῖται*), and from that

to the Greeks generally. In i Mac. 1¹ Alexander the Great is spoken of as having come from the land of *Χερτιέμ*, and in 8⁵ of the same, Perses is called *Κιτιέων βασιλεὺς*. Kittim is represented in Gen. 10⁴ as a son of Javan (= *Idroves*, *Ἰῶρες*). The destruction of the Assyrian Empire took place about B.C. 606, but not in any way owing to the action of Greek ships. If the Hebrew text is sound and this last prophecy was fulfilled at all, it would seem to refer to the time of Alexander the Great, when Assyria shared the fate of the Persian Empire, of which it then formed a part. — **Ἑβραίων:** Hebrew *Eber*. In Gen. 10²¹ Shem is spoken of as ‘the father of all the children of Eber.’ — **ὁμοθυμαδόν:** properly *with one heart, with one accord*. Here perhaps = *all together*. Hebrew, ‘also.’

INTRODUCTION TO THE STORY OF SAMSON

SAMSON is the most frankly Pagan figure in the whole Bible—a hero like Hercules, with a good appetite, ready to feast or ready to fight, invincible against the foe, but helpless before women.

His name in the Hebrew is Shimshon. The form Samson comes from the Vulgate, representing the *Σάμψων* of the Septuagint. This last may be an error of the translators or it may represent an older and truer tradition than that of the Massoretes with regard to the pronunciation of Hebrew.

The name, according to Josephus (*Ant.* V 8 § 4), means ‘strong.’ Modern scholars, however, connect it with *Shemesh*, the Hebrew word for the sun; and, as *Beth-shemesh*, or the ‘House of the Sun,’ was near the hero’s birthplace, some would have us resolve Samson into a solar myth. For ourselves we prefer the more terrestrial view which sees in the story of Samson a number of local legends drawn from the annals of the tribe of Dan. There was doubtless really a strong man in the district of Zorah and Eshtaol, who did doughty deeds against the Philistines, which were afterwards related with embroidery. We must remember that, though the legends of Samson are to all appearance very early, they were not put into writing as we have them until after the Captivity (*cp.* Jdg. 15¹⁹ with 18³⁰).

The story of Samson as a whole may be analysed into the following parts—

- (1) The birth-story 13.
- (2) The marriage-story 14.
- (3) The story of the foxes 15¹⁻⁶.
- (4) The jawbone-story 15⁷⁻²⁰.
- (5) The story of the gates of Gaza 16¹⁻³.
- (6) The story of Delilah and the death of Samson 16⁴⁻²¹.

Of these the first and the last two have no organic connexion either with one another or with the rest, while the second, third, and fourth cohere closely together.

There is reason to consider that the first story is the latest of all;

for the fact that an annunciation of birth should be thought appropriate shows that the person of whom it is told has already become celebrated. As in the case of Sarah (Gen. 16^s), of Hannah (i S. 1^s), and in the New Testament of Elisabeth (Lk. 1^r), the mother of the wonderful child had previously been barren.

The connexion of Samson with the institution of the Nazirite which is common to the first and the last story (Jdg. 13^{s,7}, 16^r), looks like a priestly attempt to throw some cloak of pious purpose over the otherwise unsanctified proceedings of the hero. This institution is mentioned as early as Amos 2^{11,12}, side by side with prophecy. The law of the Nazirite may be read in Nb. 6²¹: but the regulations there given refer to a temporary vow made by the individual himself for some special purpose. The only parallels to the lifelong Nazirite of Samson are Samuel (i S. 1¹¹) in the Old Testament and John the Baptist (Lk. 1¹⁵) in the New. But the notion that Samson was a Nazirite in any sense is hard to reconcile with the general tenor of the story. In eating honey taken from the carcase of the lion Samson was breaking the law of the Nazirite (Nb. 6⁹); nor is it likely that he abstained from wine during the seven days' feast (Jdg. 14^r); moreover men were peculiarly apt to 'die very suddenly beside him' (Nb. 6⁹) without his consecration appearing to have been in any way affected thereby. It is to be noticed also that in all but the first and last legends the secret of Samson's strength lies, not in his unshorn hair, but in the spirit of the Lord coming mightily upon him (14^{s,19}, 15¹⁴), a form of inspiration which reminds us of the Berserker rage of the old Norsemen.

In the days of Samson, as in those of Samuel and Saul, the Philistines were the oppressors of Israel. These were foreign invaders who succeeded in giving to the whole country of the Jews the name of Palestine, which it retains to this day. They established themselves in the fertile lowlands on the sea-coast of Canaan. It is an interesting question where they came from. Possibly it may have been from Crete during the Mycenæan period, when Crete was the centre of a naval dominion, the power and wealth of which is illustrated by the recently excavated ruins of Cnossus. If so, their culture and mode of life may have been similar to that of the early Greeks as depicted in the Homeric poems. The epithet 'uncircumcised' specially applied to the Philistines indicates the Jewish sense

of the difference between themselves and these foreigners: for many of their other neighbours were of Semitic race and practised circumcision like themselves. These considerations might afford a reason for the name of the Philistines being translated 'foreigners' (ἄλλόφυλοι) in the LXX. On the other hand we may be looking too far back. In the books of Maccabees ἄλλόφυλοι is several times used as a name for Gentiles generally. Now the inhabitants of the maritime plain of Palestine were thoroughly Hellenized at the time when the translation of the LXX was made, and may for this reason be called ἄλλόφυλοι by the translator.

How far the rule of the Philistines over the Israelite tribes extended does not appear. The northern tribes do not come within the purview of the story. But the southern Danites and the adjacent tribe of Judah (Jdg. 15⁹⁻¹⁵) are represented as being completely subdued by the Philistines and living in unresisting subjection. Samson is no military leader, like Barak, Gideon, or Jephthah, and organizes no armed rebellion. He like his neighbours, lives at first on peaceful terms with the dominant race, and is ready even to take a wife from among them. His feats of arms are not acts of war, but outbreaks of fury provoked by personal wrongs.

In the peculiar relations of Samson with his Philistine wife, whom he goes to visit at her father's house, it has been thought that we have an instance of an old form of marriage, which is believed to have existed among certain peoples, in which the wife, instead of migrating to her husband's house, continued to reside with her own family, and was visited there by her husband. At the time of the Samson-story this usage may have prevailed in the case of inter-marriage between Israelite and foreign races. Abimelech had similar relations with a Canaanite woman in Shechem. Similarly we find in the *Iliad* that the married daughters of Priam continued to reside in his palace; and traces of the same usage survived in the Spartan institutions.

To the story of the foxes and the firebrands there is a curious parallel in Roman folk-lore. At the Cerealia, on April 19, foxes with burning firebrands tied to them used to be let loose in the Circus. Ovid *Fasti* IV 681—

Cur igitur missæ vinctis ardentia tædis
terga ferant vulpes, causa docenda mihi.

He goes on to tell the story, as it was told to him by an old inn-keeper at Carseoli, of how a boy of twelve, having caught a fox that had been robbing the fowl-yard, wrapped it in straw and set it on fire, and how the fox escaped and burnt the corn-fields.

Factum abiit, monimenta manent; nam vivere captum
nunc quoque lex vulpem Carseolana vetat.
Utque luat pœnas gens hæc Cerealibus ardet,
quoque modo segetes perdidit, ipsa perit.

The fox episode ended in dire disaster to Samson's wife and father-in-law. This however is passed lightly over as having happened to Philistines. Not so the tragedy of the closing scene, in which the hero, blind and captive, is brought out of the prison-house to make sport for his enemies. Milton has seen how the pathos of this situation lends itself to a drama after the Greek model. What can be finer than the dithyrambic lament of the chorus over the stricken hero —

‘with languish’d head unpropt
As one past hope, abandon’d. . . .
* * * * *
Or do my eyes misrepresent? Can this be he
That heroic, that renown’d,
Irresistible Samson? whom unarm’d
No strength of man, or fiercest wild beast, could withstand;
Who tore the lion, as the lion tears the kid;
Ran on embattled armies clad in iron;
And, weaponless himself,
Made arms ridiculous, useless the forgery
Of brazen shield and spear . . .’

Samson slew at his death more than he slew in his life, yet he brought no deliverance to his countrymen. The moral of his story is the same as that of Ajax as depicted by Sophocles, and is thus drawn by Milton —

‘But what is strength without a double share
Of wisdom? vast, unwieldy, burdensome,
Proudly secure, yet liable to fall
By weakest subtleties, not made to rule,
But to subserve where wisdom bears command.’

IV. THE STORY OF SAMSON

Judges XIII

¹Καὶ προσέθηκαν οἱ υἱοὶ Ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου, καὶ παρέδωκεν αὐτοὺς Κύριος ἐν χειρὶ Φυλιστιεῖμ τεσσεράκοντα ἔτη. ²Καὶ ἦν ἀνὴρ εἰς ἀπὸ Σαρὰλ ἀπὸ δήμου συγγενείας τοῦ Δανεὶ καὶ ὄνομα αὐτῷ Μανῶε, καὶ γυνὴ αὐτῷ στεῖρα καὶ οὐκ ἔτεκεν. ³καὶ ὤφθη ἄγγελος Κυρίου πρὸς τὴν γυναῖκα καὶ εἶπεν πρὸς αὐτήν “Ἴδου σὺ στεῖρα καὶ οὐ τέτοκας, καὶ συλλήμψῃ υἱόν. ⁴καὶ νῦν φύλαξαι δὴ καὶ μὴ πίης οἶνον καὶ μέθυσμα, καὶ μὴ φάγῃς πᾶν ἀκάθαρτον. ⁵ὅτι ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὅτι ναζεῖρ θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς κοιλίας· καὶ αὐτὸς ἄρξεται τοῦ σῶσαι τὸν Ἰσραὴλ ἐκ χειρὸς Φυλι-

1. ἐν χειρί: *into the hand*. § 91.

2. ἀνὴρ εἰς: § 2. — Σαρὰλ: R.V. ‘Zorah.’ A town lying near the edge of the highlands, on the present railway from Jaffa to Jerusalem. Josh. 15³³, 19⁴¹. — ἀπὸ δήμου: an accommodation to Greek ideas, to which there is nothing to answer in the Hebrew. — τοῦ Δανεὶ: the translator has retained the Hebrew termination of the tribe name, which is here plural in sense — *of the Danites*. For the termination *cp.* 15⁸ τοῦ Θαμμελ. — Μανῶε: Hebrew *Manoah* (= rest). In i Chr. 2⁶⁴ the Zorites are called Manahathites, which may be only a coincidence.

4. μέθυσμα: *cp.* vs. 7, 14: i K. 1^{11, 15}: Hos. 4¹¹: Mic. 2¹¹: Jer. 13¹³. — μὴ . . . πᾶν: § 88.

5. ναζεῖρ: a retention of the Hebrew word for want of a Greek equivalent. It is from root ‘nazar,’ ‘to separate’ or ‘consecrate.’ On the law of the Nazirite see Nb. 6¹⁻²¹. The Alexandrian Ms. has here *ηγιασμενον Ναζιραιων*, which is perhaps referred to in Mt. 2²³

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι

Ναζωραῖος κληθήσεται.

— ἄρξεται τοῦ σῶσαι: Samson did not, like Barak, Gideon, or Jephthah, liberate his countrymen from a foreign yoke: he only killed a large number of individual Philistines. The work of ‘delivering Israel’ was, according to the book of Samuel, begun by Samuel and Saul and completed by David.

στιείμ.” ⁶καὶ εἰσῆλθεν ἡ γυνὴ καὶ εἶπεν τῷ ἀνδρὶ αὐτῆς λέγουσα “Ἄνθρωπος θεοῦ ἦλθεν πρὸς μέ, καὶ εἶδος αὐτοῦ ὡς εἶδος ἀγγέλου θεοῦ φοβερὸν σφόδρα· καὶ οὐκ ἠρώτησα αὐτὸν πόθεν ἐστίν, καὶ τὸ ὄνομα αὐτοῦ οὐκ ἀπήγγειλέν μοι. ⁷καὶ εἶπέν μοι ‘Ἴδου σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν· καὶ νῦν μὴ πίῃς οἶνον καὶ μέθυσμα, καὶ μὴ φάγῃς πᾶν ἀκάθαρτον, ὅτι ἅγιον θεοῦ ἔσται τὸ παιδάριον ἀπὸ γαστροῦ ἕως ἡμέρας θανάτου αὐτοῦ.’” ⁸καὶ προσηύξατο Μανῶε πρὸς Κύριον καὶ εἶπεν “Ἐν ἐμοί, Κύριε Ἀδωναίε, τὸν ἄνθρωπον τοῦ θεοῦ ὃν ἀπέστειλας, ἐλθέτω δὴ ἔτι πρὸς ἡμᾶς, καὶ συνβιβασάτω ἡμᾶς τί ποιήσωμεν τῷ παιδίῳ τῷ τικτομένῳ.” ⁹καὶ εἰσήκουσεν ὁ θεὸς τῆς φωνῆς Μανῶε, καὶ ἦλθεν ὁ ἄγγελος τοῦ θεοῦ ἔτι πρὸς τὴν γυναῖκα· καὶ αὕτη ἐκάθητο ἐν ἀγρῷ, καὶ Μανῶε ὁ ἀνὴρ αὐτῆς οὐκ ἦν μετ’ αὐτῆς. ¹⁰καὶ ἐτάχυνεν ἡ γυνὴ καὶ ἔδραμεν καὶ ἀνήγγειλεν τῷ ἀνδρὶ αὐτῆς, καὶ εἶπεν πρὸς αὐτόν “Ἴδου ὥπται πρὸς μέ ὁ ἀνὴρ ὃς ἦλθεν ἐν ἡμέρᾳ πρὸς μέ.” ¹¹καὶ ἀνέστη καὶ ἐπορεύθη Μανῶε ὀπίσω τῆς γυναίκος αὐτοῦ, καὶ ἦλθεν πρὸς τὸν ἄνδρα καὶ εἶπεν αὐτῷ “Εἰ σὺ εἰ ὁ ἀνὴρ ὁ λαλήσας πρὸς τὴν γυναῖκα;”

6. Ἄνθρωπος θεοῦ: used as a title of Moses in Dt. 33¹: Josh. 14⁶.

8. Ἐν ἐμοί: a literal rendering of a Hebrew formula of entreaty. Cp. Jdg. 6^{13, 15}: i K. 1²⁶, 25²⁴. In Gen. 43²⁰ the same original is represented by *δεόμεθα* and in 44¹⁸ by *δέομαι*: so also in Ex. 4¹⁰, where it is reduced in the English to ‘O.’ — *Κύριε Ἀδωναίε*: our Hebrew text has here only *Adonai* without *Jehovah* before it: but the translator’s text evidently had both words, as ours has in 10²⁸. *Adonai*, when it occurs by itself, is regularly rendered by *Κύριε*, so also is *Jehovah*: when the two therefore come together, one has to

be transliterated, as in i K. 1¹¹, or else they are left indistinguishable, so that we get the combination *Κύριος Κύριος*, as in Amos 5⁸: Ps. 140⁸. — τὸν ἄνθρωπον: inverse attraction. Cp. Verg. *Æn.* I 573 — *Urbem quam statuo, vestra est.* — ἐλθέτω δὴ ἔτι: Josephus (*Ant.* V 8 § 3) represents the second appearance of the angel as being granted to the prayers of Samson’s mother to allay the jealousy aroused in her husband’s mind by her interview with a handsome stranger. — συνβιβασάτω: Ex. 4¹² n.

10. ἐν ἡμέρᾳ: the other day. A Hebraism.

11. Εἰ σὺ εἰ: § 100.

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καὶ εἶπεν ὁ ἄγγελος “Ἐγώ.” ¹² καὶ εἶπεν Μανῶε “Νῦν ἐλεύσεται ὁ λόγος σου· τίς ἔσται κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ;” ¹³ καὶ εἶπεν ὁ ἄγγελος Κυρίου πρὸς Μανῶε “Ἀπὸ πάντων ὧν εἶρηκα πρὸς τὴν γυναῖκα φυλάσσεται· ¹⁴ ἀπὸ παντὸς δὲ ἐκπορεύεται ἐξ ἀμπέλου τοῦ οἴνου οὐ φάγεται, καὶ οἶνον καὶ σίκερα μέθυσμα μὴ πιέτω, καὶ πᾶν ἀκάθαρτον μὴ φαγέτω· πάντα ὅσα ἐνετειλάμην αὐτῷ φυλάσσεται.” ¹⁵ καὶ εἶπεν Μανῶε πρὸς τὸν ἄγγελον Κυρίου “Κατάσχωμεν ὧδέ σε, καὶ ποιήσωμεν ἐνώπιόν σου ἔριφον αἰγῶν.” ¹⁶ καὶ εἶπεν ὁ ἄγγελος Κυρίου πρὸς Μανῶε “Ἐὰν κατὰσχῃς με, οὐ φάγομαι ἀπὸ τῶν ἄρτων σου· καὶ ἐὰν ποιήσῃς ὀλοκαύτωμα, τῷ κυρίῳ ἀνοίσεις αὐτό·” ὅτι οὐκ

12. Νῦν ἐλεύσεται κτλ. : the Alexandrian Ms. subordinates this clause to the next in the manner suggested in the margin of the R.V. — *νῦν δὲ ἐλθόντος τοῦ ῥήματός σου, τί ἔσται τὸ κρίμα τοῦ παιδαρίου καὶ τὰ ἔργα αὐτοῦ; — κρίσις* : this word seems to be chosen because of its etymological correspondence with the Hebrew, without much regard to the meaning in Greek. The original it represents is derived from the same root as *shophet*, ‘a judge’ (cp. the Carthaginian *sufet*). *Kr̥sis* is used to translate the same Hebrew in Dt. 18⁸ and iv K. 17. In the former of these passages it refers to the priests’ ‘dues’; in the latter the English runs thus — ‘What manner of man was he?’ The latter is the meaning that suits this passage: so that *kr̥sis* may be taken to mean *distinctive marks* (the Alexandrian Ms. has here *το κρίμα*).

13. Ἀπὸ πάντων . . . φυλάσσεται : § 98.

14. ἐξ ἀμπέλου τοῦ οἴνου : a literal rendering of the Hebrew. — σίκερα μέ-

θυσμα : a doublet. In v. 4 the Alexandrian Ms. has *σικερα*, which is a transliteration of the Hebrew, in place of *μέθυσμα*, which is a translation of the same. Here both have somehow been allowed to appear. *Σίκερα* was a generic name for fermented liquor. It is used 13 times in the LXX and once in the N.T. (Lk. 1¹⁶). — πᾶν . . . μὴ : = *μηδέν*. § 88.

15. ποιήσωμεν : *dress*, i.e. make ready for food. Cp. i K. 25¹⁸, where Abigail brings to David *πέντε πρόβατα πεποιημένα*. See iii K. 18²³ n. — *ἐριφον αἰγῶν* : Gen. 37³¹ n.

16. ἄρτων : *bread*, in the sense of food generally. — καὶ ἐὰν ποιήσῃς κτλ. : better sense would be got by putting the comma after *ποιήσῃς*, instead of after *ὀλοκαύτωμα* — *and, if thou dost prepare it, offer it as a whole burnt-offering unto the Lord*. The Hebrew too seems to admit of being thus taken. Manoah could not have thought of making an offering to his visitor, whom he still supposes to be a man.

ἔγνω Μανῶε ὅτι ἄγγελος Κυρίου αὐτός. ¹⁷ καὶ εἶπεν Μανῶε πρὸς τὸν ἄγγελον Κυρίου “Τί τὸ ὄνομά σοι; ὅτι ἔλθοι τὸ ῥῆμά σου, καὶ δοξάσομέν σε.” ¹⁸ καὶ εἶπεν αὐτῷ ὁ ἄγγελος Κυρίου “Εἰς τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ αὐτό ἐστιν θαυμαστόν.” ¹⁹ καὶ ἔλαβεν Μανῶε τὸν ἔριφον τῶν αἰγῶν καὶ τὴν θυσίαν καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ, καὶ διεχώρισεν ποιῆσαι· καὶ Μανῶε καὶ ἡ γυνὴ αὐτοῦ βλέποντες. ²⁰ καὶ ἐγένετο ἐν τῷ ἀναβῆναι τὴν φλόγα ἐπάνω τοῦ θυσιαστηρίου ἕως τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ ἄγγελος Κυρίου ἐν τῇ φλογὶ τοῦ θυσιαστηρίου· καὶ Μανῶε καὶ ἡ γυνὴ αὐτοῦ βλέποντες, καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν. ²¹ καὶ οὐ προσέθηκεν ἔτι ὁ ἄγγελος Κυρίου ὁφθῆναι πρὸς Μανῶε καὶ πρὸς τὴν γυναῖκα αὐτοῦ· τότε ἔγνω Μανῶε ὅτι ἄγγελος Κυρίου οὗτος. ²² καὶ εἶπεν Μανῶε πρὸς τὴν γυναῖκα αὐτοῦ “Θανάτῳ ἀποθανούμεθα, ὅτι θεὸν εἶδομεν.” ²³ καὶ εἶπεν αὐτῇ ἡ γυνὴ αὐτοῦ “Εἰ ἤθελεν ὁ κύριος θανατῶσαι ἡμᾶς, οὐκ ἂν ἔλαβεν ἐκ χειρὸς ἡμῶν ὀλοκαύτωμα καὶ θυσίαν, καὶ οὐκ ἂν ἔδειξεν ἡμῖν ταῦτα πάντα· καὶ καθὼς καιρὸς, οὐκ ἂν ἠκούτισεν ἡμᾶς ταῦτα.”

17. *ὅτι ἔλθοι κτλ.*: the clause with *ἔλθοι* is really subordinate to the one which follows. R.V. ‘that when thy words come to pass we may do thee honour.’ The Alexandrian Ms. has *ἴνα, ὅταν ἔλθῃ το ῥῆμα σου, δοξάσωμεν σε.*

18. *Εἰς τί:* *To what end?* Cp. 15¹⁰. — *τοῦτο ἐρωτᾷς κτλ.*: *τοῦτο* may be regarded as a cognate accusative after *ἐρωτᾷς* with *τὸ ὄνομά μου* in apposition to it. But it really owes its position here merely to the Hebrew.

19. *καὶ τὴν θυσίαν:* R.V.: ‘with the meal-offering.’ The *θυσία* is distinct from the kid, resembling the Greek *ὀλοχύται*. Cp. v. 23 *ὀλοκαύτωμα*

καὶ θυσίαν. — *διεχώρισεν ποιῆσαι*: the literal rendering of the Hebrew here is ‘and (the angel was) acting-wonderfully for-doing.’ This is not very intelligible in itself, and the Greek translation is less so. Apart from the original the latter might be taken to mean ‘cut it up to dress it.’ — *βλέποντες*: participle = finite verb: cp. v. 20. § 80.

20. *ἔπεσαν:* § 18.

22. *θεόν:* notice that ‘the angel of the Lord’ is here spoken of as God. Cp. Ex. 3².

23. *καθὼς καιρὸς:* a literal translation of the Hebrew, but meaningless

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²⁴Καὶ ἔτεκεν ἡ γυνὴ υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμψών· καὶ ἡδρύνθη τὸ παιδάριον, καὶ εὐλόγησεν αὐτὸ Κύριος. ²⁵καὶ ἤρξατο πνεῦμα Κυρίου συνεκπορεύεσθαι αὐτῷ ἐν παρεμβολῇ Δὰν καὶ ἀνὰ μέσον Σαραὰ καὶ ἀνὰ μέσον Ἑσθαὸλ. ¹Καὶ κατέβη Σαμψών εἰς Θαμνάθα, καὶ εἶδεν γυναῖκα εἰς Θαμνάθα ἀπὸ τῶν θυγατέρων τῶν ἄλλοφύλων. ²καὶ ἀνέβη καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ καὶ εἶπεν “Γυναῖκα ἐόρακα ἐν Θαμνάθα ἀπὸ τῶν θυγατέρων Φυλιστιείμ, καὶ νῦν λάβετε αὐτὴν ἐμοὶ εἰς γυναῖκα.” ³καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ “Μὴ οὐκ εἰσὶν θυγατέρες τῶν ἀδελφῶν σου καὶ ἐκ παντὸς τοῦ λαοῦ μου γυνή, ὅτι σὺ πορεύῃ λαβεῖν γυναῖκα

in Greek. R.V. ‘at this time,’ i.e. at the very time when her husband supposed that they were incurring God’s anger. — ἡκούτισιν: ‘made us hear.’ This word occurs eight times in the LXX, e.g. Ps. 50¹⁰, Jer. 30⁹.

24. Σαμψών: Jos. *Ant.* V 8 § 4 Καὶ γενόμενον τὸ παιδίον Σαμψῶνα καλοῦσιν, ἰσχυρὸν δὲ ἀποσημαίνει τὸ ὄνομα. See Introduction to the story. — ἡδρύνθη: Ex. 2¹⁰ n.

25. συνεκπορεύεσθαι αὐτῷ: *to go forth with him*, i.e. to aid him when he went forth. R.V. ‘to move him.’ The words seem to point to some legends of Samson which have not come down to us. — παρεμβολῇ: this word is said to be Macedonian, which probably only means that it is of military origin. See Ex. 14⁹ n. ‘The camp of Dan’ is the proper name of a place. Hence the R.V. here retains the Hebrew *Mahaneh-dan*. In our text of the Hebrew the situation of this place is given as between Zorah and Eshtaol, i.e. in the heart of the Danite

territory; but in Jdg. 18¹², where an account of the origin of the name is given, the place is said to be ‘behind Kirjath-Jearim’ in Judah. It would seem therefore that the *καί*, which the LXX has after Δὰν, but to which there is nothing to correspond in the Hebrew, represents the true reading. There are reasons for supposing that the expedition of the Danites recorded in chapter 18 took place before the time of Samson; so that there is no inconsistency in its name being mentioned here, though the story of how it came by its name is told later. — ἀνὰ μέσον . . . καὶ ἀνὰ μέσον: cp. Ex. 8²².

1. εἰς Θαμνάθα: subducting the two last letters, which are due to Hebrew inflexion, we are left with Θαμνά = *Timnah*. Jos. *Ant.* V 8 § 4 *εἰς Θαμνά πόλιν*. See Ex. 12²⁷ n. — ἄλλοφύλων: a LXX variety for Φυλιστιείμ. Cp. Amos 1⁸: i Mac. 5⁶⁸. See Introduction to story.

2. ἐόρακα: § 33.

3. Μὴ οὐκ: cp. 15² μὴ οὐχί. —

ἀπὸ τῶν ἄλλοφύλων τῶν ἀπεριτμήτων ;” καὶ εἶπεν Σαμψὼν πρὸς τὸν πατέρα αὐτοῦ “Ταύτην λάβε μοι, ὅτι αὕτη εὐθεία ἐν ὀφθαλμοῖς μου.” ⁴καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ ἔγνωσαν ὅτι παρὰ Κυρίου ἐστίν, ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἄλλοφύλων. καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἄλλόφυλοι κυριεύοντες ἐν Ἰσραήλ. ⁵καὶ κατέβη Σαμψὼν καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ εἰς Θαμνάθα· καὶ ἦλθεν ἕως τοῦ ἀμπελῶνος Θαμνάθα, καὶ ἰδοὺ σκύμνος λέοντος ὠρνύμενος εἰς συνάντησιν αὐτοῦ. ⁶καὶ ἤλατο ἐπ’ αὐτὸν πνεῦμα Κυρίου, καὶ συνέτριψεν αὐτὸν ὥσεί συντρίψει ἔριφον· καὶ οὐδὲν ἦν ἐν ταῖς χερσὶν αὐτοῦ. καὶ οὐκ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ ὃ ἐποίησεν. ⁷καὶ κατέβησαν καὶ ἐλάλησαν τῇ γυναικί, καὶ ἠυθύνθη ἐν ὀφθαλμοῖς Σαμψῶν. ⁸καὶ ὑπέστρεψεν μεθ’ ἡμέρας λαβεῖν αὐτήν· καὶ ἐξέκλινεν ἰδεῖν τὸ πτώμα τοῦ λέοντος, καὶ ἰδοὺ συναγωγὴ μελισσῶν ἐν τῷ στόματι τοῦ λέοντος καὶ μέλι.

εὐθεία : cp. v. 7 ἠυθύνθη. ‘She is right in my eyes.’ The Hebrew word is the same as in Nb. 23¹⁰, ‘Let me die the death of the righteous.’

4. ἐκδίκησιν : *revenge*, namely, for the wrongs done to the Israelites.— αὐτός : i.e. Jehovah. Samson was only seeking a wife. Jos. Ant. V 8 § 6 τοῦ θεοῦ κατὰ τὸ Ἑβραϊοῖς συμφέρον ἐπινοούντος τὸν γάμον.— κυριεύοντες : § 80.

5. ὠρνύμενος : ὠρέσθαι (= Lat. *rugire*) occurs 11 times in LXX, e.g. Ps. 21¹⁴ ὡς λέων ὁ ἀρπάξων καὶ ὠρνύμενος : Ezk. 22²⁶ ὡς λέοντες ὠρνύμενοι.

6. ἤλατο ἐπ’ αὐτόν κτλ. : i.e. he had a sudden access of supernatural strength. For the phrase cp. i K. 10⁶ καὶ ἐφαλεῖται ἐπὶ σέ πνεῦμα Κυρίου. The low view of inspiration in the Samson legend shows a primitive tone of thought and is an argument for its

early date.—συνέτριψεν : Hebrew, ‘tore asunder.’ The Alexandrian Ms. has διέσπασεν.—ὥσεί συντρίψει : R.V. ‘as he would have rent.’ Milton—‘Who tore the lion as the lion tears the kid.’

7. κατέβησαν καὶ ἐλάλησαν : singular in the Hebrew.

8. συναγωγὴ μελισσῶν : A has here συστροφὴ. Polybius IV 7 has τὴν συναγωγὴν τῶν δχλων. As συναγωγὴ is the translator’s habitual rendering of the Hebrew word which occurs in this passage, we cannot infer that συναγωγὴ μελισσῶν is Alexandrian Greek for a ‘swarm of bees.’ Jos. Ant. V 8 § 6 has ἐπιτυγχάνει σμήνι μελιττῶν ἐν τῷ στήθει τοῦ λέοντος ἐκείνου νεροσσευκῶν.—στόματι : Hebrew, ‘body.’ Possibly στόματι is a mistake in the Greek for σώματι, but it recurs in 9.

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⁹καὶ ἐξεῖλεν αὐτὸ εἰς χεῖρας, καὶ ἐπορεύετο πορευόμενος καὶ ἐσθίων· καὶ ἐπορεύθη πρὸς τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ ἔδωκεν αὐτοῖς καὶ ἔφαγον, καὶ οὐκ ἀπήγγειλεν αὐτοῖς ὅτι ἀπὸ τοῦ στόματος τοῦ λέοντος ἐξεῖλεν τὸ μέλι. ¹⁰καὶ κατέβη ὁ πατήρ αὐτοῦ πρὸς τὴν γυναῖκα· καὶ ἐποίησεν ἐκεῖ Σαμψὼν πότον ζ' ἡμέρας, ὅτι οὕτως ποιοῦσιν οἱ νεανίσκοι. ¹¹καὶ ἐγένετο ὅτε εἶδον αὐτόν, καὶ ἔλαβον τριάκοντα κλητούς, καὶ ἦσαν μετ' αὐτοῦ. ¹²καὶ εἶπεν αὐτοῖς Σαμψὼν "Πρόβλημα ὑμῖν προβάλλομαι· ἐὰν ἀπαγγέλλοντες ἀπαγγείλητε αὐτὸ ἐν ταῖς ἑπτὰ ἡμέραις τοῦ πότου καὶ εὗρητε, δώσω ὑμῖν τριάκοντα σιδόνας καὶ τριάκοντα στολὰς ἱματίων." ¹³καὶ ἐὰν μὴ δύνησθε ἀπαγγεῖλαί μοι, δώσετε ὑμεῖς ἐμοὶ τριάκοντα ὀθόνια καὶ τριάκοντα ἀλλασσομένας στολὰς ἱματίων." καὶ εἶπαν αὐτῷ "Προβαλοῦ τὸ πρόβλημα καὶ ἀκουσόμεθα αὐτό." ¹⁴καὶ εἶπει αὐτοῖς

9. ἔδωκεν αὐτοῖς: Josephus in telling the story makes Samson bring the honeycomb as a present to his bride. Perhaps this is an attempt to make the conduct of Samson more consistent with the law of the Nazirite.

10. ἐποίησεν . . . πότον: for the phrase ποιεῖν πότον cp. Gen. 19², 40²⁰. — ζ' ἡμέρας: for seven days. Not in the Hebrew. — ὅτι οὕτως ποιοῦσιν οἱ νεανίσκοι: A has ἐποιοῦν and the R.V. 'used to do,' implying that the custom was obsolete.

11. ἐγένετο . . . καί: § 41. — ὅτε εἶδον αὐτόν: A ἐν τῷ φοβέσθαι αὐτοὺς αὐτόν. The two verbs meaning 'to see' and 'to fear' are easily confused in Hebrew. — κλητούς: invited guests. R.V. 'companions.'

12. Πρόβλημα: apart from this context the word πρόβλημα appears only four times in the LXX — Ps. 48⁴, 77²: Hbk. 2⁶: Dan. 9 8²². — σινδόνας: Hdt. I 200; II 86 (σινδόνας βυσσίνης), 95; VII 181. Σινδών here means a garment of cambric or muslin. Cp. Mk. 14⁵¹ περιβεβλημένος σινδόνα: Mt. 27⁵⁹. The name points to the introduction of the material from India.

13. ὀθόνια: another rendering of the same word which has just been translated by σινδόνας. Cp. Mt. 27⁵⁹ with Jn. 19⁴⁰ for the equivalence of the two words. Josephus (*Ant.* V 8 § 6) has ὀθόνας where the LXX in v. 12 has σινδόνας. — ἀλλασσομένας στολὰς ἱματίων: the Hebrew is the same as for στολὰς ἱματίων in v. 12. Cp. Gen. 45²² ἀλλασσομένας στολὰς.

“Τί βρωτὸν ἐξῆλθεν ἐκ βιβρώσκοντος
καὶ ἀπὸ ἰσχυροῦ γλυκύ;”

καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι τὸ πρόβλημα ἐπὶ τρεῖς ἡμέρας. ¹⁵ καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ εἶπαν τῇ γυναικὶ Σαμψών “Ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγελάτω σοι τὸ πρόβλημα, μή ποτε κατακαύσωμέν σε καὶ τὸν οἶκον τοῦ πατρός σου ἐν πυρί· ἢ ἐκβιάσαι ἡμᾶς κηλήκατε;” ¹⁶ καὶ ἔκλαυσεν ἡ γυνὴ Σαμψών πρὸς αὐτὸν καὶ εἶπεν “Πλὴν μεμίσηκάς με καὶ οὐκ ἠγάπησάς με, ὅτι τὸ πρόβλημα ὃ προεβάλου τοῖς υἱοῖς τοῦ λαοῦ μου οὐκ ἀπήγγειλάς μοι.” καὶ εἶπεν αὐτῇ Σαμψών “Εἰ τῷ πατρί μου καὶ τῇ μητρί μου οὐκ ἀπήγγελκα, σοὶ ἀπαγγεῖλω;” ¹⁷ καὶ ἔκλαυσεν πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας ἃς ἦν αὐτοῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ἀπήγγειλεν αὐτῇ, ὅτι παρενώχλησεν αὐτῷ· καὶ αὐτὴ ἀπήγγειλεν τοῖς υἱοῖς τοῦ λαοῦ αὐτῆς. ¹⁸ καὶ εἶπαν αὐτῷ οἱ ἄνδρες τῆς πόλεως ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, πρὸ τοῦ ἀνατεῖλαι τὸν ἥλιον

“Τί γλυκύτερον μέλιτος,
καὶ τί ἰσχυρότερον λέοντος;”

14. Τί βρωτὸν κτλ. : in the original this forms a verse-couplet (3 + 3). A has ἐκ τοῦ ἐσθοντος ἐξῆλθεν βρωσις, καὶ ἐξ ἰσχυρου ἐξῆλθεν γλυκύ. Josephus (*Ant.* V 8 § 6) gives the riddle thus — φησὶν ὅτι τὸ πάμβορον γεγενῆκει βορὰν ἠδεῖαν ἐξ αὐτοῦ, καὶ πανὸ ἀηδοῦς δντος.

15. τετάρτῃ : Hebrew, ‘seventh.’ The Greek reading improves the sense, though even it is not consistent with v. 17. — ἐκβιάσαι : *to dispossess us by force.* A πτωχεύσαι : R.V. ‘to impoverish us’ : R.V? Margin ‘take that we

have.’ There is a confusion here between two words that are similar in the original.

16. πλὴν : *only.* Cp. Gen. 41⁴⁰.

17. ἐπὶ τὰς ἑπτὰ ἡμέρας : strictly from the fourth to the seventh day. For the reinforcement of the accusative of duration of time by ἐπὶ cp. v. 14 ἐπὶ τρεῖς ἡμέρας.

18. ἀνατεῖλαι : A δυναι. R.V. ‘before the sun went down.’ — Τί γλυκύτερον κτλ. : the answer, like the riddle, is expressed in a verse-couplet (again 3 + 3), as is also Samson’s retort. —

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καὶ εἶπεν αὐτοῖς Σαμψών

“Εἰ μὴ ἡροτριάσατε ἐν τῇ δαμάλει μου,
οὐκ ἂν ἔγνωτε τὸ πρόβλημά μου.”

¹⁹ καὶ ἤλατο ἐπ’ αὐτὸν πνεῦμα Κυρίου, καὶ κατέβη εἰς Ἀσκάλωνα καὶ ἐπάταξεν ἐξ αὐτῶν τριάκοντα ἄνδρας καὶ ἔλαβεν τὰ ἱμάτια αὐτῶν, καὶ ἔδωκεν τὰς στολὰς τοῖς ἀπαγγείλασιν τὸ πρόβλημα· καὶ ὠργίσθη θυμῷ Σαμψών, καὶ ἀνέβη εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ. ²⁰ καὶ ἐγένετο ἡ γυνὴ Σαμψών ἐν τῶν φίλων αὐτοῦ ὧν ἐφιλλίασεν. ¹ Καὶ ἐγένετο μεθ’ ἡμέρας ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐπεσκέψατο Σαμψών τὴν γυναῖκα αὐτοῦ ἐν ἐρίφῳ αἰγῶν, καὶ εἶπεν “Εἰσελεύσομαι πρὸς τὴν γυναῖκά μου εἰς τὸ ταμεῖον.” καὶ οὐκ ἔδωκεν αὐτὸν ὁ πατήρ αὐτῆς εἰσελθεῖν. ² καὶ εἶπεν ὁ πατήρ αὐτῆς “Λέγων εἶπα ὅτι μισῶν ἐμίσησας αὐτήν, καὶ ἔδωκα αὐτήν ἐν τῶν ἐκ τῶν φίλων σου· μὴ οὐχὶ ἡ ἀδελφὴ αὐτῆς ἢ νεωτέρα αὐτῆς ἀγαθωτέρα ὑπὲρ αὐτήν; ἔστω δὴ σοι ἀντὶ αὐτῆς.” ³ καὶ εἶπεν αὐτοῖς Σαμψών “Ἡθώωμαι καὶ τὸ ἅπαξ ἀπὸ ἀλλοφύλων, ὅτι ποιῶ ἐγὼ μετ’

Εἰ μὴ κτλ. : Josephus (*Ant.* V 8 § 6) transforms the reply thus — Καὶ ὁ Σαμψὼν εἶπεν οὐδὲ γυναικὸς εἶναι τι δολερώτερον, ἥτις ὑμῖν ἐκφέρει τὸν ἡμέτερον λόγον. — ἡροτριάσατε : cp. iii K. 19¹⁹. Ἀροτριάω for ἀροῦν occurs in some dozen passages in the LXX. Cp. Gen. 45⁶ n.

19. εἰς Ἀσκάλωνα : i.e. to a Philistine city at some distance. The thirty companions themselves were protected by the laws of hospitality.

20. ἐγένετο . . . ἐνί : became the wife of one. Α καὶ συνψαγγῇ αὐτοῦ, ὅς ἦν ἑταῖρος αὐτοῦ. *Jos. Ant.* V 8 § 6 καὶ ἡ παῖς . . . συνῆν τῷ αὐτοῦ φίλῳ νυμφοστόλῳ γεγονότι. — ὧν ἐφιλλίασεν : ὧν is

attracted into the case of φίλων preceding. In the Hebrew the pronoun is in the singular. Φιλιζῖν in the LXX is constructed with a dative; ii Chr. 19², 20²⁷; i Esd. 3²¹; Sir. 37¹.

1. μεθ’ ἡμέρας : after some time. — ἐν ἐρίφῳ αἰγῶν : § 91. — ταμεῖον : Gen. 43³⁰ n. § 10. — οὐκ ἔδωκεν αὐτόν : R.V. ‘would not suffer him.’

2. Λέγων εἶπα : § 81. Notice that λέγων and εἶπα are treated as parts of one verb. — ἀγαθωτέρα ὑπὲρ : §§ 12, 94.

3. Ἡθώωμαι κτλ. : I am made guiltless once for all as regards the Philistines in doing mischief to them. — μετ’ αὐτόν : not along with them, but in dealing with them. § 93. The construction is due to the Hebrew.

αὐτῶν πονηρίαν.” ⁴καὶ ἐπορεύθη Σαμψὼν καὶ συνέλαβεν τριακοσίας ἀλώπηκας, καὶ ἔλαβεν λαμπάδας, καὶ ἐπέστρεψεν κέρκον πρὸς κέρκον, καὶ ἔθηκεν λαμπάδα μίαν ἀνὰ μέσον τῶν δύο κέρκων καὶ ἔδησεν. ⁵καὶ ἐξέκαυσεν πῦρ ἐν ταῖς λαμπάσιν, καὶ ἐξαπέστειλεν ἐν τοῖς στάχυσιν τῶν ἀλλοφύλων· καὶ ἐκάησαν ἀπὸ ἄλωνος καὶ ἕως σταχύων ὀρθῶν, καὶ ἕως ἀμπελῶνος καὶ ἐλαίας. ⁶καὶ εἶπαν οἱ ἀλλόφυλοι “Τίς ἐποίησεν ταῦτα;” καὶ εἶπαν “Σαμψὼν ὁ νυμφίος τοῦ Θαμνεί, ὅτι ἔλαβεν τὴν γυναῖκα αὐτοῦ καὶ ἔδωκεν αὐτὴν τῷ ἐκ τῶν φίλων αὐτοῦ.” καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ ἐνέπηρσαν αὐτὴν καὶ τὸν πατέρα αὐτῆς ἐν πυρί. ⁷καὶ εἶπεν αὐτοῖς Σαμψὼν “Ἐὰν ποιήσητε οὕτως ταύτην, ὅτι εἰ μὴν ἐκδικήσω ἐν ὑμῖν, καὶ ἔσχατον κοπάσω.” ⁸καὶ ἐπάταξεν αὐτοὺς κνήμην ἐπὶ μηρόν, πληγὴν μεγάλην· καὶ κατέβη

4. ἀλώπηκας: = ἀλώπεκας. § 11. The Hebrew word may also mean ‘jackals.’—κέρκον πρὸς κέρκον: a literal following of the Hebrew, which happens to coincide with our idiom.—καὶ ἔδησεν: in place of the Hebrew ‘in between,’ which A represents here by ἐν τῷ μεσῷ.

5. ἐν τοῖς στάχυσιν: § 91.—ἀπὸ . . . καὶ ἕως . . . καὶ ἕως: both . . . and . . . and. § 92.—ἄλωνος: put by the Greek translator for the word rendered in the R.V. ‘shocks,’ which represents an earlier stage of harvest work. On the form of the word see § 8.—ἕως ἀμπελῶνος καὶ ἐλαίας: R.V. ‘and also the oliveyards.’ The difference seems due to the fact that the word for *yards* is often used specially of *vineyards*.

6. νυμφίος: *son-in-law*. For this meaning cp. ii Esd. 23²⁸ (= Neh. 13²⁸). A has here γαμβρος.—τοῦ Θαμνεί: of

the man of Timnah. 13²⁸ n.—τῷ ἐκ τῶν φίλων αὐτοῦ: R.V. ‘to his companion.’ Perhaps we should here read τῷ—to one of his friends.

7. ταύτην: feminine for neuter. § 47. Οὕτως looks like a gloss on ταύτην, one of the two being redundant. R.V.: ‘after this manner.’—ὅτι εἰ μὴν ἐκδικήσω ἐν ὑμῖν: (*know*) that of a truth I will have my vengeance on you. § 107. On εἰ μὴν see § 108.—ἔσχατον κοπάσω: at the last I will cease. Cp. Ruth 1¹⁸ ἐκόπασε τοῦ λαλῆσαι πρὸς αὐτὴν ἔτι. Samson is careful throughout to avoid aggressive action; he merely retaliates for wrongs done to him.

8. κνήμην ἐπὶ μηρόν: *leg on thigh*, a literal rendering of the Hebrew, but what it meant originally is hard to say. For the adverbial accusative cp. Dt. 5⁴ πρόσωπον κατὰ πρόσωπον.—πληγὴν μεγάλην: accusative in apposition

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καὶ ἐκάθισεν ἐν τρυμαλιᾷ τῆς πέτρας Ἡτάμ. ⁹ Καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ παρενέβαλον ἐν Ἰούδα, καὶ ἐξερίφησαν ἐν Λεύει. ¹⁰ καὶ εἶπαν ἀνὴρ Ἰούδα “Εἰς τί ἀνέβητε ἐφ’ ἡμᾶς;” καὶ εἶπον οἱ ἀλλόφυλοι “Δῆσαι τὸν Σαμψὸν ἀνέβημεν, καὶ ποιῆσαι αὐτῷ ὃν τρόπον ἐποίησεν ἡμῖν.” ¹¹ καὶ κατέβησαν τρισχίλιοι ἄνδρες ἀπὸ Ἰούδα εἰς τρυμαλιὰν πέτρας Ἡτάμ, καὶ εἶπαν τῷ Σαμψών “Οὐκ οἶδας ὅτι κυριεύουσιν οἱ ἀλλόφυλοι ἡμῶν, καὶ τί τοῦτο ἐποίησας ἡμῖν;” καὶ εἶπεν αὐτοῖς Σαμψών “Ὅν τρόπον ἐποίησάν μοι, οὕτως ἐποίησα αὐτοῖς.” ¹² καὶ εἶπαν αὐτῷ “Δῆσαί σε κατέβημεν, τοῦ δοῦναί σε ἐν χειρὶ ἀλλοφύλων.” καὶ εἶπεν αὐτοῖς Σαμψών “Ὅμόσατέ μοι μὴ ποτε συναντήσητε ἐν ἐμοὶ ὑμεῖς.” ¹³ καὶ εἶπον αὐτῷ λέγοντες “Οὐχί, ὅτι ἀλλ’ ἡ δεσμῶ δήσομέν σε καὶ παραδώσομέν σε ἐν χειρὶ αὐτῶν, καὶ θανάτῳ οὐ θανατώσομέν σε.” καὶ ἔδησαν αὐτὸν ἐν δυσὶ καλωδίοις καινοῖς, καὶ ἀνῆνεγκαν αὐτὸν ἀπὸ τῆς πέτρας ἐκείνης. ¹⁴ καὶ ἦλθον ἕως Σιαγόνος· καὶ οἱ ἀλλόφυλοι ἠγάλαξαν

to the sentence.—*τρυμαλιᾷ*: this word is used six times in the LXX and once in the N.T., in Mk. 10²⁶, where it signifies the *eye* of a needle.—*Ἡτάμ*: Jos. *Ant.* V 8 § 8 *Αἰτὰν κατ’ ὅκει· πέτρα δ’ ἐστὶν ὀχυρὰ τῆς Ἰούδα φυλῆς*.

9. *ἔξερίφησαν*: R.V. ‘spread themselves.’ § 88. Veitch quotes *Antih.* 12, 234 for the poetical form *ἐρίφη*. But in the LXX the double or single ρ is a question of Ms. spelling.—*Λεύει*: Hebrew *Lēchi*.

10. *εἶπαν ἀνὴρ*: a too faithful rendering of the Hebrew, which employs the singular of *man* after a plural verb to denote the inhabitants of a country collectively. § 48.

11. *κυριεύουσιν*: R.V. ‘are rulers over us.’ Cp. 14^a.

12. *δοῦναι . . . ἐν χειρὶ*: § 91. The meaning is not quite the same as that of *δοῦναι διὰ χειρός* in Gen. 39^a 22.—*μὴ ποτε συναντήσητε*: a literal rendering of the Hebrew—*lest ye fall upon me yourselves*. Cp. 14 and Ex. 9¹⁴ n.

13. *ὅτι ἀλλ’ ἦ*: § 109.—*καλωδίοις*: in LXX only here, in 14, and in 16^{11, 12}. The word is classical.

14. *ἦλθον*: Hebrew, ‘he came.’—*ἕως Σιαγόνος*: i.e. to the place which is reputed to have been so called after the exploit which is about to be related. See Jos. *Ant.* V 8 § 8. The Hebrew is *Lēchi* and the place is the same as that which is intended by *Λεύει* in 9.—*ἠγάλαξαν . . . αὐτοῦ*: R.V. ‘shouted as they met him.’ The Hebrew word for *meet* here is different from that trans-

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καὶ ἔδραμον εἰς συνάντησιν αὐτοῦ· καὶ ἤλατο ἐπ' αὐτὸν πνεῦμα Κυρίου, καὶ ἐγενήθη τὰ καλώδια τὰ ἐπὶ βραχίουσιν αὐτοῦ ὥσπερ στιππύον ὃ ἐξεκαύθη ἐν πυρί, καὶ ἐτάκησαν δεσμοὶ αὐτοῦ ἀπὸ χειρῶν αὐτοῦ. ¹⁵ καὶ εὗρεν σιαγόνα ὄνου ἐκρεριμμένην, καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτήν, καὶ ἐπάταξεν ἐν αὐτῇ χιλίους ἄνδρας. ¹⁶ καὶ εἶπεν Σαμψών

“Ἐν σιαγόνι ὄνου ἐξαλείφω ἐξήλειψα αὐτούς,

ὅτι ἐν τῇ σιαγόνι τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας.”

¹⁷ καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψεν τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ, καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον Ἀναίρεσις σιαγόνος. ¹⁸ καὶ ἐδίψησεν σφόδρα, καὶ ἔκλαυσεν πρὸς Κύριον καὶ εἶπεν “Σὺ εὐδόκησας ἐν χειρὶ δούλου σου τὴν σωτηρίαν τὴν μεγάλην ταύτην, καὶ νῦν ἀποθανοῦμαι τῷ δίψει καὶ ἐμπεσοῦμαι ἐν χειρὶ τῶν ἀπεριτμήτων.” ¹⁹ καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ Σιαγόνι καὶ ἐξῆλθεν

lated by *συναγᾶν* in 12. — *στιππύον*: = *στιππύον*. Cp. 16⁹: Sir. 21⁹: Is. 1²¹: Dan. 3⁴⁶. — *δεσμοί*: Gen. 42²⁷ n.

15. *ἐκρεριμμένην*: the Hebrew here has *neiv*. On the form of the word see § 20.

16. *ἐξαλείφω ἐξήλειψα*: the Hebrew does not here contain the idiom which corresponds to this formula, but runs thus — ‘With the jaw-bone of an ass a heap, two heaps (have I slain).’ The Hebrew word for *heap* however is the same as that for *ass*, so that there is a play on words, as though one were to say — ‘With the jawbone of an ass have I ass-ass-inated them.’

17. *Ἀναίρεσις σιαγόνος*: the nominative is right because we have here what is known as the *suppositio materialis* of the words. The genitive is subjective, ‘the destruction made by

a jawbone.” Hebrew *Ramath-Léchi* = Jawbone Hill. Names have been known to give rise to legends as well as legends to names.

18. *ἔκλαυσεν*: cp. 16²⁸. Hebrew, ‘called.’ A has *ἐβοήσεν*. Cp. the double meaning of the English *cried*. — *εὐδόκησας*: aorist without augment. Hebrew, ‘thou hast given.’ A *ἔδωκας*. Translate — *Thou hast vouchsafed through the hand of thy servant*. The force of the construction *εὐδοκεῖν ἐν* here is different from that in Mt. 3¹⁷: ii Cor. 12¹⁰, where it means *acquiesce in, be pleased with*.

19. *ἔρρηξεν τὸν λάκκον*: R.V. ‘clave the hollow place.’ Proleptic. — *αὐτῆς*: the feminine may be justified on the ground that it agrees with *πηγή* understood, but it is probably due merely to the presence of a feminine suffix in

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ἐξ αὐτοῦ ὕδωρ· καὶ ἔπιεν, καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτοῦ καὶ ἔζησεν. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Πηγὴ τοῦ ἐπικαλουμένου, ἣ ἐστὶν ἐν Σιαγόνι, ἕως τῆς ἡμέρας ταύτης. ²⁰ καὶ ἔκρινεν τὸν Ἰσραὴλ ἐν ἡμέραις ἀλλοφύλων εἴκοσι ἔτη. ¹ Καὶ ἐπορεύθη Σαμψὼν εἰς Γάζαν,

καὶ εἶδεν ἐκεῖ γυναῖκα πόρνην καὶ εἰσῆλθεν πρὸς αὐτήν. ² καὶ ἀνηγγέλη τοῖς Γαζαίοις λέγοντες “Ἦκει Σαμψὼν ὧδε.” καὶ ἐκύκλωσαν καὶ ἐνήδρευσαν ἐπ’ αὐτὸν ὅλην τὴν νύκτα ἐν τῇ πύλῃ τῆς πόλεως, καὶ ἐκώφευσαν ὅλην τὴν νύκτα λέγοντες “Ἔως διαφάυσῃ ὁ ὄρθρος, καὶ φονεύσωμεν αὐτόν.”

³ καὶ ἐκοιμήθη Σαμψὼν ἕως μεσονυκτίου· καὶ ἀνέστη ἐν ἡμίσει τῆς νυκτός, καὶ ἐπελάβετο τῶν θυρῶν τῆς πύλης τῆς πόλεως σὺν τοῖς δυσὶ σταθμοῖς, καὶ ἀνεβάστασεν αὐτὰς σὺν τῷ μοχλῷ καὶ ἔθηκεν ἐπ’ ὤμων αὐτοῦ, καὶ ἀνέβη ἐπὶ τὴν κορυφὴν τοῦ ὄρους τοῦ ἐπὶ προσώπου Χεβρών,

the Hebrew. — Πηγὴ τοῦ ἐπικαλουμένου: Hebrew, ‘Spring of the Caller.’ As the partridge is known in Hebrew as *the caller*, it has been suggested that the name may have originally meant *Partridge Spring* and have had its meaning adapted to the story of Samson.

20. καὶ ἔκρινεν κτλ.: this is the remark which generally closes the account of a ruler. *Op.* 127.⁹, 11, 14. In the story itself Samson is not represented as a ruler, but rather as an insubordinate subject of the Philistines. The next chapter, which ends with the same remark, may have come from another source, especially as the story of Delilah is a duplicate of the story of Samson’s Philistine wife.

1. Γάζαν: one of the five chief cities of the Philistines.

2. ἀνηγγέλη . . . λέγοντες: the word

corresponding to ἀνηγγέλη has slipped out from the Hebrew. On the construction see § 112, and on the verbal form § 24. — ἐκώφευσαν: literally *were dumb*. *Op.* 181⁹. The word occurs eleven times in the LXX. — Ἔως διαφάυσῃ κτλ.: (*Wait*) *until the morning dawns, and let us kill him*. Present διαφάσκειν (Polyb.), διαφώσκειν (Hdt.).

3. μεσονυκτίου: *cp.* Ruth 3⁸: Is. 59¹⁰. In Ps. 118⁹² the word is used adverbially. — ἐν ἡμίσει τῆς νυκτός: § 62. The Hebrew is the same as that which has just been represented by μεσονυκτίου. — τῶν θυρῶν τῆς πύλης τῆς πόλεως: *the doors of the city-gate*. — ἀνεβάστασεν . . . μοχλῷ: *lifted them up bar and all*. R.V. ‘plucked them up.’ — ἀνέβη: Hebrew, ‘carried them up.’ — τοῦ ἐπὶ προσώπου Χεβρών: *which faces Hebron*. It is not necessary to suppose that Samson carried the gates all

καὶ ἔθηκεν αὐτὰ ἐκεῖ. ⁴Καὶ ἐγένετο μετὰ τοῦτο καὶ ἡγάπησεν γυναῖκα ἐν Ἀλσωρήχ, καὶ ὄνομα αὐτῇ Δαλειδά. ⁵καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἀλλοφύλων καὶ εἶπαν αὐτῇ “Ἀπάτησον αὐτόν, καὶ ἴδε ἐν τίνι ἡ ἰσχὺς αὐτοῦ ἡ μεγάλη καὶ ἐν τίνι δυνησόμεθα αὐτῷ καὶ δήσομεν αὐτόν τοῦ ταπεινῶσαι αὐτόν· καὶ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίου καὶ ἑκατὸν ἀργυρίου.” ⁶καὶ εἶπεν Δαλειδά πρὸς Σαμψών “Ἀπάγγειλον δὴ μοι ἐν τίνι ἡ ἰσχὺς σου ἡ μεγάλη, καὶ ἐν τίνι δεθήσῃ τοῦ ταπεινωθῆναι σε.” ⁷καὶ εἶπεν πρὸς αὐτὴν Σαμψών “Ἐὰν δήσωσίν με ἐν ἑπτὰ νευρέαις ὑγραῖς μὴ διεφθαρμέναις, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων.” ⁸καὶ ἀνῆνεγκαν αὐτῇ οἱ ἄρχοντες τῶν ἀλλοφύλων ἑπτὰ νευρὰς ὑγράς μὴ διεφθαρμένας, καὶ ἔδησεν αὐτόν ἐν

the forty miles from Gaza to Hebron : still this may be what was intended. *Cp. Jos. Ant. V 8 § 10 εἰς τὸ ὑπὲρ Σεβρώ- νος ὄρος φέρων κατατίθῃσι.*—καὶ ἔθηκεν αὐτὰ ἐκεῖ : not in the Hebrew.

4. ἡγάπησεν : = ἐφίλησεν. *Cp. 15.*—ἐν Ἀλσωρήχ : A has here ἐπι του χειμαρρου Σωρηχ. The Hebrew is *nahal Sorek*. It seems plain that the first syllable has somehow disappeared, leaving the reading before us. *Nahal* = wady or torrent-valley.—Δαλειδά : Hebrew *D'Gilah*. *Jos. Ant. V 8 § 11* Δαλῖης τὸ ὄνομα. Josephus assumes, perhaps hastily, that the woman was a Philistine. We may notice that the lords of the Philistines came up to her, i.e. from the maritime plain to the hills.

5. οἱ ἄρχοντες : the Hebrew for this is *Sranim*, which is used only for the five princes of the Philistines, and is therefore presumably Philistian. It has been conjectured that this is the same word as *τύραννος*. It recurs in vs. 8, 18, 23, 27, 30, in all which pas-

sages B renders it, as here, by *ἄρχοντες*, but A by *σατραπαι*. In i K. 54, 11, 64, 12, 16, 18, 77, 292, 5, 7 B also has *σα- τράπαι*. This rendering reproduces the foreign effect, but is otherwise inappropriate.—δυνησόμεθα αὐτῷ : a result of literal translation rather than any recognised Greek construction.—δώ- σομέν σοι ἀνὴρ : ἀνὴρ here = each. A Hebraism. § 70. As there were five lords of the Philistines, the bribe amounts to 5500 shekels of silver, or 275 times the price paid for Joseph.

7. νευραῖς : = νευραῖς. *Cp. v. 9.* Properly ‘bowstrings.’ R.V. ‘withes.’ *Jos. Ant. V 8 § 11* φάμενος, εἰ κλήμασιν ἑπτὰ κτλ.—ὑγραῖς : literally *moist* and so *supple*—a recognised classical use. ‘Τγρός is a rare word in the LXX. It recurs in 8 and is used in its literal sense in Job 816 : Sir. 3912.—διεφθαρμέ- ναις : R.V. ‘dried.’—ὡς εἰς τῶν ἀν- θρώπων : *cp. 17* ὡς πάντες οἱ ἀνθρωποι : Ps. 817 ὡς εἰς τῶν ἀρχόντων.

8. μὴ διεφθαρμένας : in v. 7 the

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αὐταῖς· ⁹καὶ τὸ ἐνεδρον αὐτῇ ἐκάθητο ἐν τῷ ταμείῳ, καὶ εἶπεν αὐτῷ “Ἀλλόφυλοι ἐπὶ σέ, Σαμψών·” καὶ διέσπασεν τὰς νευρέας ὡς εἴ τις ἀποσπάσοι στρέμμα σιτιπύου ἐν τῷ ὀσφρανθῆναι αὐτὸ πυρός, καὶ οὐκ ἐγνώσθη ἡ ἰσχὺς αὐτοῦ. ¹⁰καὶ εἶπεν Δαλειδὰ πρὸς Σαμψών “Ἴδου ἐπλάνησάς με καὶ ἐλάλησας πρὸς μέ ψευδῇ· νῦν οὖν ἀνάγγειλόν μοι ἐν τίνι δεθήσῃ.” ¹¹καὶ εἶπεν πρὸς αὐτήν “Ἐὰν δεσμεύοντες δῆσωσίν με ἐν καλωδίοις καινοῖς οἷς οὐκ ἐγένετο ἐν αὐτοῖς ἔργον, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων.” ¹²καὶ ἔλαβεν Δαλειδὰ καλώδια καινὰ καὶ ἔδωκεν αὐτὸν ἐν αὐτοῖς, καὶ τὰ ἔνεδρα ἐξῆλθεν ἐκ τοῦ ταμείου, καὶ εἶπεν “Ἀλλόφυλοι ἐπὶ σέ, Σαμψών·” καὶ διέσπασεν αὐτὰ ἀπὸ βραχιόνων αὐτοῦ ὡς σπαρτίον. ¹⁸καὶ εἶπεν Δαλειδὰ πρὸς Σαμψών “Ἴδου ἐπλάνησάς με καὶ ἐλάλησας πρὸς ἐμέ ψευδῇ· ἀπάγγειλον δὴ μοι ἐν τίνι δεθήσῃ.” καὶ εἶπεν πρὸς αὐτήν “Ἐὰν ὑφάνῃς τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς μου σὺν τῷ διάσματι καὶ ἐγκρούσῃς τῷ πασσάλῳ

hypothetical nature of the sentence justifies *μὴ διεφθαρμέναις*: but here we ought certainly to have *οὐ*. For another clear case of *μὴ* for *οὐ* take Sus. 6⁴⁸.

9. *ἐνεδρον*: this form is common in the LXX, whereas *ἐνέδρα* occurs only in Josh. 8^{7, 9}; Ps. 9²⁰. — *στρέμμα*: in the literal sense only here in the LXX. Used in a metaphorical sense in iv K. 15²⁰ *συνέστρεψεν στρέμμα* = made a conspiracy. — *ἐν τῷ ὀσφρανθῆναι αὐτὸ πυρός*: *when it smelleth the fire*. A literal translation of the Hebrew.

12. *καὶ τὰ ἐνέδρα . . . ταμείου*: if our Hebrew text is correct, this clause in the Greek is both wrongly translated and comes in the wrong place. A here agrees with the Hebrew.

13. *Ἴδοί*: Hebrew, ‘hitherto.’ The latter part of the Hebrew word for *hitherto* is the same, apart from the pointing, as that for *behold*. — *ὑφάνῃς*: § 23. — *σειρὰς*: *locks*, literally *chains*, in which sense the word is used in Prov. 5²² *σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφιγγεται*. Samson’s long hair was plaited into seven tails. — *διάσματι*: = *στήμονι*, *warp*. The word occurs in Biblical Greek only in this context. Delilah was to weave Samson’s hair into the web she has been weaving on her loom, and fix the web, with his hair in it, to the wall by means of a peg.

13, 14. *καὶ ἐγκρούσῃς . . . ὑφάνῃς ἐν τῷ διάσματι*: this passage is absent from our Hebrew, but it is needed to

εἰς τὸν τοῖχον, καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων ἀσθενής.”
 14 καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν καὶ ἔλαβεν Δαλειδὰ τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ καὶ ὕφανεν ἐν τῷ διάσματι καὶ ἔπηξεν τῷ πασσάλῳ εἰς τὸν τοῖχον, καὶ εἶπεν “Ἀλλοφύλοι ἐπὶ σέ, Σαμψών.” καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ, καὶ ἐξῆρεν τὸν πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ τοίχου. 15 καὶ εἶπεν Δαλειδὰ πρὸς Σαμψών· “Πῶς λέγεις ‘Ἠγάπηκά σε,’ καὶ οὐκ ἔστιν ἡ καρδία σου μετ’ ἐμοῦ; τοῦτο τρίτον ἐπλάνησάς με, καὶ οὐκ ἀπήγγειλάς μοι ἐν τίνι ἡ ἰσχὺς σου ἡ μεγάλη.” 16 καὶ ἐγένετο ὅτε ἐξέθλιψεν αὐτὸν ἐν λόγοις αὐτῆς πάσας τὰς ἡμέρας καὶ ἔστενοχώρησεν αὐτόν, καὶ ὠλιγοψύχησεν ἕως τοῦ ἀποθανεῖν. 17 καὶ ἀνήγγειλεν αὐτῇ τὴν πᾶσαν καρδίαν αὐτοῦ καὶ εἶπεν αὐτῇ “Σίδηρος οὐκ ἀνέβη ἐπὶ τὴν κεφαλὴν μου, ὅτι ἅγιος θεοῦ ἐγώ εἰμι ἀπὸ κοιλίας μητρός μου· ἐὰν οὖν ξυρῇσωμαι, ἀποστήσεται ἀπ’ ἐμοῦ ἡ ἰσχὺς μου, καὶ ἀσθενήσω καὶ ἔσομαι ὡς πάντες οἱ ἄνθρωποι.” 18 καὶ εἶδεν Δαλειδὰ ὅτι ἀπήγγειλεν αὐτῇ πᾶσαν τὴν καρδίαν αὐτοῦ, καὶ ἀπέστειλεν καὶ ἐκάλεσεν τοὺς ἄρχοντας τῶν ἄλλοφύλων λέγουσα “Ἀνάβητε ἔτι τὸ ἅπαξ τοῦτο, ὅτι ἀπήγγειλέν μοι τὴν πᾶσαν καρδίαν αὐτοῦ.” καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἄλλοφύλων, καὶ ἀνήνεγκαν τὸ ἀργύριον ἐν χερσὶν αὐτῶν.

tell the story fully. It seems to have dropped out owing to the occurrence of the word corresponding to τῷ διάσματι both at the beginning and end of it.

14. εἰς τὸν τοῖχον: not in the Hebrew. — ἐξῆρεν . . . τοίχου: *carried away the peg of the web from the wall*. R.V. ‘plucked away the pin of the beam, and the web.’

16. ἔστενοχώρησεν αὐτόν: Josh. 17¹⁵: Is. 28²⁰, 49¹⁹: iv Mac. 11¹¹ τὸ

πνεῦμα στενοχωρούμενος: ii Cor. 4⁸, 6¹². — ὠλιγοψύχησεν: the subject here changes to Samson. Ὀλιγοψυχεῖν occurs ten or eleven times in the LXX, but corresponds to the same Hebrew as here only in Nb. 21⁴: Jdg. 10¹⁶ (A). It occurs in the Flinders Petrie Papyri (Swete *Introd.* p. 292).

17. τὴν πᾶσαν καρδίαν: § 46. — ἅγιος θεοῦ: a translation of Hebrew *nazir*, which A here represents by *ναζειραιος*. 13⁸ n.

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¹⁹ καὶ ἐκοίμισεν Δαλειδὰ τὸν Σαμφὼν ἐπὶ τὰ γόνατα αὐτῆς, καὶ ἐκάλεσεν ἄνδρα καὶ ἐξύρησεν τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ· καὶ ἤρξατο ταπεινῶσαι αὐτόν, καὶ ἀπέστη ἡ ἰσχὺς αὐτοῦ ἀπ' αὐτοῦ. ²⁰ καὶ εἶπεν Δαλειδά “Ἀλλόφυλοι ἐπὶ σέ, Σαμφὼν.” καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν “Ἐξελεύσομαι ὡς ἄπαξ καὶ ἄπαξ, καὶ ἐκτιναχθήσομαι.” καὶ αὐτὸς οὐκ ἔγνω ὅτι ἀπέστη ὁ κύριος ἀπάνωθεν αὐτοῦ. ²¹ καὶ ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι καὶ ἐξέκοψαν τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ κατήνεγκαν αὐτὸν εἰς Γάζαν καὶ ἐπέδησαν αὐτὸν ἐν πέδαις χαλκείαις· καὶ ἦν ἀλήθων ἐν οἴκῳ τοῦ δεσμωτηρίου. ²² καὶ ἤρξατο θριῖξ τῆς κεφαλῆς αὐτοῦ βλαστάνειν, καθὼς ἐξυρῆσατο.

²³ Καὶ οἱ ἄρχοντες τῶν ἀλλοφύλων συνήχθησαν θῦσαι θυσίασμα μέγα τῷ Δαγὼν θεῷ αὐτῶν καὶ εὐφρανθῆναι, καὶ εἶπαν “Ἐδωκεν ὁ θεὸς ἐν χειρὶ ἡμῶν τὸν Σαμφὼν τὸν ἐχθρὸν ἡμῶν.” ²⁴ καὶ εἶδαν αὐτὸν ὁ λαός, καὶ ὕμνησαν τὸν θεὸν αὐτῶν ὅτι “Παρέδωκεν ὁ θεὸς ἡμῶν τὸν ἐχθρὸν ἡμῶν ἐν χειρὶ ἡμῶν, τὸν ἐρημούντα τὴν γῆν ἡμῶν καὶ ὃς ἐπλήθυνεν τοὺς τραυματίας ἡμῶν.” ²⁵ καὶ ὅτε ἡγαθύνθη ἡ καρδιά αὐτῶν, καὶ εἶπαν “Καλέσατε τὸν Σαμφὼν ἐξ οἴκου φυλακῆς, καὶ παιξάτω ἐνώπιον ἡμῶν.” καὶ ἐκάλεσαν τὸν Σαμφὼν ἀπὸ οἴκου δεσμωτηρίου, καὶ ἔπαιζεν ἐνώπιον αὐτῶν· καὶ ἐρά-

20. ὡς ἄπαξ καὶ ἄπαξ: no Greek phrase, but due to literal translation. A has *καθὼς αἰε*. Cp. 20^{30, 31}: i K. 3¹⁰, 20²⁶: i Mac. 3³⁰ ὡς ἄπαξ καὶ δις. — ἐκτιναχθήσομαι: passive in middle sense. § 83.

21. χαλκείαις: § 35. — ἦν ἀλήθων: to turn the hand-mill was the work of the lowest slaves.

22. καθὼς ἐξυρῆσατο: R.V. ‘after he was shaven.’ § 83.

23. Δαγὼν: Dagon, who used to

be considered a fish-god, is regarded by modern scholars as a corn-god. On him cp. i K. 5¹⁻⁶: i Mac. 10^{83, 84}. — ὁ θεός: i.e. Dagon. Hebrew, ‘our god.’

24. εἶδαν: § 18.

25. ὅτε ἡγαθύνθη κτλ.: R.V. ‘when their hearts were merry.’ Ἀγαθύνειν is common in the LXX. For the meaning to *cheer*, cp. 18²⁰, 19^{6, 9, 22}: Ruth 3⁷: ii K. 13²⁸: Eccl. 11⁹. — παιξάτω: the more classical form of the aorist is ἔπαισα. — καὶ ἐράπιζον αὐτόν: not

πιζον αὐτόν, καὶ ἔστησαν αὐτὸν ἀνὰ μέσον τῶν κίωνων.
 26 καὶ εἶπεν Σαμψὼν πρὸς τὸν νεανίαν τὸν κρατοῦντα τὴν
 χεῖρα αὐτοῦ “Ἀφες με καὶ ψηλαφήσω τοὺς κίονας ἐφ’ οἷς
 ὁ οἶκος στήκει ἐπ’ αὐτούς, καὶ ἐπιστηριχθήσομαι ἐπ’ αὐ-
 τοὺς.” 27 καὶ ὁ οἶκος πλήρης τῶν ἀνδρῶν καὶ τῶν γυναι-
 κῶν, καὶ ἐκεῖ πάντες οἱ ἄρχοντες τῶν ἀλλοφύλων, καὶ ἐπὶ
 τὸ δῶμα ὡς ἐπτακόσιοι ἄνδρες καὶ γυναῖκες οἱ θεωροῦντες
 ἐν παιγνίαις Σαμψὼν. 28 καὶ ἐκλαυσεν Σαμψὼν πρὸς Κύριον
 καὶ εἶπεν “Ἀδωναῖε Κύριε, μνησθήτι δὴ μου νῦν καὶ ἐνίσχυ-
 σόν με ἔτι τὸ ἄπαξ τοῦτο, θεέ· καὶ ἀνταποδώσω ἀνταπό-
 δοσιν μίαν περὶ τῶν δύο ὀφθαλμῶν μου τοῖς ἀλλοφύλοις.”
 29 καὶ περιέλαβεν Σαμψὼν τοὺς δύο κίονας τοῦ οἴκου ἐφ’ οὓς
 ὁ οἶκος ἰσθῆκει, καὶ ἐπεστηρίχθη ἐπ’ αὐτούς, καὶ ἐκράτησεν
 ἓνα τῇ δεξιᾷ αὐτοῦ καὶ ἓνα τῇ ἀριστερᾷ αὐτοῦ. 30 καὶ εἶπεν
 Σαμψὼν “Ἀποθανέτω ψυχὴ μου μετὰ ἀλλοφύλων.” καὶ ἐβά-
 σταξεν ἐν ἰσχύϊ, καὶ ἔπεσεν ὁ οἶκος ἐπὶ τοὺς ἄρχοντας καὶ
 ἐπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ· καὶ ἦσαν οἱ τεθνηκότες
 οὓς ἐθανάτωσεν Σαμψὼν ἐν τῷ θανάτῳ αὐτοῦ πλείους ἢ οὓς

in the Hebrew. On the spelling *cp.*
 15⁹ n.

26. στήκει: § 27. — ἐπιστηριχθή-
 σομαι: § 83.

27. ἐπὶ τὸ δῶμα: § 95. — θεωροῦν-
 τες *iv*: *looking on at*. § 98.

28. ἐκλαυσεν: 15¹⁸ n. — Ἀδωναῖε
 Κύριε: A has here Κύριε Κύριε; see
 13⁸ n. Perhaps the second translator
 avoided the term Ἀδωναῖε as having
 misleading associations for Greek ears.
 The Syrian god Thammuz had ever
 since the fifth century B.C. been wor-
 shipped by the Greeks under the name
 Ἀδωνις, derived from the title Adon
 (Lord) by which his Semitic worship-
 pers addressed him. Ausonius (*Epi-*

gram. 49) mentions Adoneus as a
 nether-world title of Bacchus. The
 name got confused with the Greek
 Ἀδωνεύς. — θεέ: § 4. — τῶν δύο ὀφθαλ-
 μῶν: § 14.

29. τοὺς δύο κίονας: R.V. ‘the two
 middle pillars.’ A supplies the mis-
 sing word — τοὺς δύο στύλους τοὺς μέσους.
 Josephus (*Ant.* V 8 § 12) says paren-
 thetically — οἶκος δ’ ἦν δύο κίωνων στε-
 γόντων αὐτοῦ τὸν ὄροφον. — ἰσθῆκει:
 § 37. — καὶ ἐκράτησεν: not in the He-
 brew. — ἓνα . . . καὶ ἓνα: no one who
 was writing Greek as Greek could here
 avoid τὸν μέν . . . τὸν δέ. § 39.

30. ἐβάσταξεν: A *εκλίνειν*. R.V.
 ‘bowed himself.’

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ἐθανάτωσεν ἐν τῇ ζωῇ αὐτοῦ. ⁸¹καὶ κατέβησαν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ, καὶ ἔλαβον αὐτὸν καὶ ἀνέβησαν· καὶ ἔθαψαν αὐτὸν ἀνὰ μέσον Σαραὰ καὶ ἀνὰ μέσον Ἑσθαλαδὼλ ἐν τῷ τάφῳ Μανῶε τοῦ πατρὸς αὐτοῦ. καὶ αὐτὸς ἔκρινεν τὸν Ἰσραὴλ εἴκοσι ἔτη.

INTRODUCTION TO THE STORY OF DAVID AND GOLIATH

WHILE the death of Samson has in it all the elements of a Greek tragedy, the combat between David and Goliath breathes the very spirit of Epic poetry. The resemblance of Goliath in all respects to a Homeric hero is striking. We might call him an Ajax depicted from the Trojan point of view.

The slaying of giants is the delight of the infancy both of the individual and of the race. In the nursery we are told of Jack the Giant-killer, while in the *Odyssey* we read the adventures of Ulysses among the Læstrygons and the Cyclopes, which have their manifest echo in the story of Sindbad the Sailor in the *Arabian Nights*. Older than all these is an Egyptian story of a fight with a giant, which dates from the XIIth Dynasty, and is therefore some 1300 years earlier than the time of David.¹

But there are giants and giants. It was a Peripatetic doctrine that a difference in degree may constitute a difference in kind. Thus a ship, according to Aristotle, will not be really a ship, if it is either a span long or two stades. In the same way, though man is defined merely as a rational animal, yet inches have a good deal to do with our feeling of a common humanity. The giant that is to come home to us as a fellow-creature, whom we can either hate or love, must not go beyond all bounds. He must not be like the giant that met the children of Israel in the wilderness, of whom the Talmud has to tell—how Moses, being himself a strapping fellow thirty feet high, took a sword thirty feet long, and, making a leap of thirty feet into the air, just managed to nick that giant in the knee and bring him sprawling helpless to the ground. A giant like that we may dread, as we might some elemental force, but we cannot properly hate him, as we are expected to do in the case of a giant—

καὶ γὰρ θαῦμα' ἐτέτυκτο πελώριον, οὐδε ἐφίκει
ἀνδρὶ γέ σιτοφάγῳ, ἀλλὰ ρίψ' ὑλήεντι (Hom. *Od.* IX 190, 191).

¹ Budge *History of Egypt* III, p. 8.

Now Goliath, especially as depicted in the Septuagint, is a giant within quite reasonable limits. In his braggart defiance of 'the armies of the living God' he reminds us of the huge Gaul who stood insulting the might of Rome, until Torquatus slipped under his targe and stabbed him with his short blade (Liv. VII 9, 10), or of that other champion of the same race, whom Valerius Corvinus despatched with the aid of the heaven-sent raven (Liv. VII 26).

The Hexateuch is full of references to races of extraordinary stature that inhabited Canaan before and at the time of the Israelitish invasion. It was the report which the spies brought of these giant forms that chiefly daunted the people and made them plot a return to Egypt (Nb. 14⁴) — 'And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight' (Nb. 13³⁸). But their bulk does not seem to have helped these people to survive in the struggle for existence. The Emim, 'a people great and many and tall as the Anakim' (Dt. 2²⁰) were driven out by the Moabites; and the Zamzummim, who are similarly described, were in like manner dispossessed by the Ammonites (Dt. 2^{20, 21}: cp. Gen. 14⁵); Og, the king of Bashan, notwithstanding the dimensions of his bedstead, fell an easy prey to the Israelites under Moses; and the children of Anak themselves, who dwelt about Hebron (Nb. 12²²: Josh. 15¹³, 21¹¹), were utterly destroyed by Joshua out of the land of the children of Israel.¹ 'Only in Gaza, in Gath, and in Ashdod' we are told in this context 'did some remain' (Josh. 11²²). Of this stock evidently sprung Goliath and the others who 'were born to the giant in Gath' (ii S. 21²²).

In the account of the introduction of Saul to David it is more than usually manifest that two different narratives are mixed up. In the one David is known and loved of Saul before his combat with Goliath (i S. 16²¹), in the other Saul asks Abner who he is, when he sees him going forth against the Philistine (17³⁵); in the one David on his first introduction to Saul is already 'a mighty man of valour and a man of war and prudent in speech' (16¹⁸), in the other he is a mere stripling (17³⁶); in the one he is Saul's armour-bearer (16²¹) and presumably on the field in that capacity, in the other he comes up unexpectedly from the country (17³⁰). The additional touch of

¹ Josh. 11²¹. The feat is ascribed to Caleb in 15¹⁴.

romance imparted to the story by the extreme youth of the hero has made the latter version predominate, not only in our minds, but in that of the Biblical editor, who seems to have adapted his language to it. Josephus attempts to harmonise the two by saying that, when the war broke out with the Philistines, Saul sent David back to his father Jesse, being content with the three sons of the latter whom he had in his army (*Ant.* VI 9 § 3). This however does not help us over the difficulty of Saul being represented as not knowing David at the time of the combat, which has had to be accounted for as a consequence of mental derangement.

To us at present the matter is considerably simplified by the fact that the Seventy themselves (or, more properly, the translator of this book) seem to have made a bold essay at the work of higher criticism. The Vatican manuscript of the Septuagint contains the account of David being sent for to play on the harp to Saul, but it does not contain 16¹²⁻³¹, in which David is introduced as a new character making his first entry on the scene, nor does it contain 17²⁴⁻¹⁸, which cohere with 16¹²⁻³¹, but not with the story of the harp playing. Of course the reason why the Seventy give only one account may be that they had only one account to give: but there seems to be some reason to believe that they deliberately suppressed one version of the story with a view to consistency. But this question had better be left to the Higher Critics. This much however is evident to the least instructed intelligence, namely that the omission of 16¹²⁻³¹ improves the sequence of the story as much as it impairs its picturesqueness. David was left in attendance on Saul in 16²⁸ and can be made to speak to him in 17³² without further introduction. His words of encouragement follow suitably on the statement in 16¹¹ that Saul and all Israel were dismayed.

The omissions of the Vatican manuscript are supplied in the Alexandrian, but the translation presents the appearance of being by another hand from that of the rest of the book. Thus in v. 19 *ἐν τῇ κοιλάδι τῆς δρυός* is used for *ἐν τῇ κοιλάδι Ἑλλάς* of 21⁹; in v. 23 again the strange expression *ἀνὴρ ὁ ἀμεσσαῖος* takes the place of *ἀνὴρ δυνατός* in 17⁴ (*cp.* ὁ δυνατὸς αὐτῶν 17³¹); while *Φιλιστῆαιος* is employed, instead of *ἀλλόφυλος* as in 21⁹.

The story of David and Goliath represents the battle of Ephes-Dammim as a mere rout of the Philistines after their champion had

been slain. Yet there are passages in the Bible which have been thought to set the matter in a different light. The Pas-Dammim of i Chr. 11¹⁸ can hardly be any other place than the Ephes-Dammim of i S. 17¹, with which the margin of the Revised Version identifies it. Now at Pas-Dammim 'the Philistines were gathered together to battle, where was a plot of ground full of barley; and the people fled from before the Philistines' (i Chr. 11³: *cp.* ii S. 23^{11, 12}). But David and his three mighty men 'stood in the midst of the plot and defended it and slew the Philistines; and the Lord saved them by a great victory.' But, though the place of this incident is the same with that of the slaying of Goliath, the time seems altogether different, the battle of the barley-plot belonging to the period when David was 'in the hold.'¹ The account of David's mighty men given in ii S. 28⁸⁻³⁰ and in i Chr. 11¹⁰⁻⁴⁷ looks like a fragment of genuine history, perhaps drawn from the records of Jehosaphat the son of Ahilud, who was official chronicler to David and Solomon (ii S. 8¹⁶, 20²⁴: i K. 4⁹). A union of this with the story of David and Goliath seems illegitimate. The latter belongs to the realm of romance: its date is of all time and no time. David, the ruddy and comely youth, will remain for ever the slayer of Goliath, just as William Tell, in spite of the Reverend Baring-Gould, will always have shot the apple off his son's head. It is best to leave the matter so. Indeed, if we began to treat the story as sober history, we might be driven to the conclusion that David never slew Goliath at all. For in ii S. 12¹⁹ we have the statement that 'Goliath the Gittite, the staff of whose spear was like a weaver's beam,' was slain by one El-hanan of Bethlehem. Professor Kirkpatrick in his commentary on this passage says — 'There is no difficulty in supposing that another giant, beside the one slain by David, bore the name of Goliath.' St. Jerome however found so much difficulty about this that he boldly identified El-hanan with David. The passage in which this disconcerting statement is contained (ii S. 21¹⁵⁻²²) has no connexion with its context and looks like another fragment of the official chronicle, from which we have supposed the list of David's mighty men to have been drawn. There are four giants mentioned, of whom Goliath is one, and each of these has his own slayer. Then the fragment concludes with these words — 'These four were born to the giant in Gath; and

¹ *i.e.* the cave of Adullam. i S. 22^{1, 4}: ii S. 23^{18, 14}.

they fell by the hand of David, and by the hand of his servants.' David then, as a matter of fact, would seem to have slain Goliath not directly and in his own person, but on the principle of—*Qui facit per alium facit per se*, just as Cæsar says that *he* cut to pieces the Tigurini on the banks of the Saône, whereas Plutarch and Appian let us know that it was his lieutenant Labienus who did so, or rather, if we are going to be exact, the soldiers under him.

V. THE STORY OF DAVID AND GOLIATH

1 Kings XVII

¹Καὶ συνάγουσιν ἀλλόφυλοι τὰς παρεμβολὰς αὐτῶν εἰς πόλεμον, καὶ συνάγονται εἰς Σοκχῶθ τῆς Ἰδουμαίας, καὶ παρεμβάλλουσιν ἀνὰ μέσον Σοκχῶθ καὶ ἀνὰ μέσον Ἀζηκὰ Ἐφερμέμ. ²καὶ Σαοὺλ καὶ οἱ ἄνδρες Ἰσραὴλ συνάγονται καὶ παρεμβάλλουσιν ἐν τῇ κοιλάδι· αὐτοὶ παρατάσσονται εἰς πόλεμον ἐξ ἐναντίας ἀλλοφύλων. ³καὶ ἀλλόφυλοι ἴστανται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ Ἰσραὴλ ἵσταται ἐπὶ τοῦ ὄρους ἐνταῦθα, κύκλῳ ἀνὰ μέσον αὐτῶν. ⁴καὶ ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἀλλοφύλων, Γολιάθ ὄνομα αὐτῷ, ἐκ Γέθ· ὕψος αὐτοῦ τεσσάρων πῆχεων καὶ

1. ἀλλόφυλοι: = Φυλιστίαιμ; cp. Jdg. 14¹. Josephus calls them Παλαιστῖνοι. — παρεμβολὰς: here *armies*. Jdg. 13²⁵ n. — Ἰδουμαίας: a mistake in the Greek text for Ἰουδαίας. R.V. 'which belongeth to Judah.' — Ἐφερμέμ: a corruption for 'in Ephes-Dammim.' A has *εναφεισδομμειν*. The meaning of the name is 'boundary of blood.'

2. αὐτοί: not a translation of a corresponding Hebrew pronoun, but due to a misreading of the word rendered in our version 'of Elah.' The Vale of the Terebinth was a pass running up from the Philistine plain into the highlands of Judah.

3. ἐνταῦθα . . . ἐνταῦθα: a classical writer would have balanced these clauses by *μέν* and *δέ*. Cp. Josh. 8²² οἱ τοὶ ἐντεῦθεν καὶ οἱ τοὶ ἐντεῦθεν. Jdg. 13²⁰ n. — κύκλῳ ἀνὰ μέσον αὐτῶν: He-

brew 'and the valley between them.' A καὶ ο αὐλων ἀνα μεσον αυτων. We may surmise that κύκλῳ is a corruption for καὶ ὁ αὐλῶν.

4. ἀνὴρ δυνατός: R.V. 'a champion.' The word in the original seems to mean 'man of the space between the two lines' (μεταίχμιον). — παρατάξεως: *παράταξις* = Latin *acies* occurs in Attic authors, but came into more frequent use in Hellenistic Greek. — τεσσάρων πῆχεων καὶ σπιθαμῆς: a cubit is roughly a foot and a half, and a span is half a cubit. According to this statement then Goliath would have been six feet nine inches high. Josephus (*Ant.* VI 9 § 1) agrees with the LXX — ἦν γὰρ πηχῶν τεσσάρων καὶ σπιθαμῆς. But the Hebrew text raises his stature to six cubits and a span, which would make him nine feet nine inches.

1 Kings XVII 8

σπιθαμῆς. ⁵καὶ περικεφαλαία ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ θώρακα ἀλυσιδωτὸν αὐτὸς ἐνδεδυκώς, καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ πέντε χιλιάδες σίκλων χαλκοῦ καὶ σιδήρου. ⁶καὶ κνημίδες χαλκαὶ ἐπάνω τῶν σκελῶν αὐτοῦ, καὶ ἀσπὶς χαλκῇ ἀνὰ μέσον τῶν ὤμων αὐτοῦ. ⁷καὶ ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὥσπερ μέσακλον ὑφαινόντων, καὶ ἡ λόγχη αὐτοῦ ἑξακοσίων σίκλων σιδήρου. καὶ ὁ αἶρων τὰ ὄπλα αὐτοῦ προεπορεύετο αὐτοῦ. ⁸καὶ ἀνέστη καὶ ἀνεβόησεν

5. *περικεφαλαία*: a Hellenistic word used by Polybius and also by St. Paul (1 Th. 5⁸: Eph. 6¹⁷). It occurs eleven times in the LXX. The words 'of brass' do not appear in the Greek, perhaps because they are implied by the use of *περικεφαλαία*, just as *cassis* in Latin implies that the helmet is of metal; but in verse 38 we have *χαλκῆν* added. — *ἀλυσιδωτόν*: Ex. 28^{22, 24}: 1 Mac. 6²⁶ *τεθωρακισμένους ἐν ἀλυσιδωτοῖς*. — *αὐτός*: not to be explained by any niceties of Greek scholarship, but due to the presence of the pronoun 'he' at this point in the Hebrew. — *πέντε χιλιάδες σίκλων*: about 157 pounds avoirdupois. — *σίκλων*: *shekel* is usually thus represented in the LXX, though it is not uncommon to find *διδραχμον* used for it, as in Gen. 23¹⁶: Dt. 22²⁰: 11 Esdr. 15¹⁶. *Σίγλος* is used by Xenophon (*Anab.* I 5 § 6) for a Persian coin of the value of 7½ Attic obols. — *καὶ σιδήρου*: not in the Hebrew, according to which the champion's defensive armour is of bronze and his spear-head only of iron. This closely agrees with the use of the metals as represented in the Iliad, where bronze is the material in common use for armour and weapons, while iron, though not unknown, is (at least in the

earlier strata of the Homeric poetry) rare and exceptional.

6. *ἀσπὶς χαλκῇ*: this is intrinsically more probable than the Hebrew reading, which makes Goliath have a 'javelin' of brass between his shoulders, but it leaves his armour-bearer nothing to carry. What seems needed here, to complete the account of his equipment, is a mention of the sword which is referred to in verses 45 and 51. This, if he were armed in Homeric fashion, would be suspended by a strap passing over one shoulder. *Cp.* II. II 45 —

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀγυρόηλον.

7. *κοντός*: this word in classical Greek means a punt-pole (called a *quant* in the Norfolk Broads at this day), as in Eur. *Alc.* 254. In later Greek it means a spear-shaft. *Cp.* Ezk. 39⁹. Vegetius speaks of *conti missibiles* (p. 140 l. 4, ed. Lang) and uses *contati* for horsemen armed with lances. — *μέσακλον*: only here, at least in this form. See L. & S. The Hebrew is the same which is rendered elsewhere ὡς ἀντίον ὑφαινόντων 11 K. 21¹⁹: 1 Chr. 11²⁸, 20⁵. — *ἑξακοσίων σίκλων*: about nineteen pounds. — ὁ αἶρων: Gen. 45²⁸ n.

εἰς τὴν παράταξιν Ἰσραὴλ καὶ εἶπεν αὐτοῖς “Τί ἐκπορεύεσθε παρατάξασθαι πολέμῳ ἐξ ἐναντίας ἡμῶν; οὐκ ἐγὼ εἰμι ἀλλόφυλος, καὶ ὑμεῖς Ἑβραῖοι καὶ Σαούλ; ἐκλέξασθε ἑαυτοῖς ἄνδρα καὶ καταβήτω πρὸς μέ· ⁹ καὶ ἐὰν δυνηθῇ πρὸς ἐμέ πολεμῆσαι καὶ ἐὰν πατάξῃ με, καὶ ἐσόμεθα ὑμῖν εἰς δούλους· ἐὰν δὲ ἐγὼ δυνηθῶ καὶ πατάξω αὐτόν, ἔσεσθε ἡμῖν εἰς δούλους καὶ δουλεύσετε ἡμῖν.” ¹⁰ καὶ εἶπεν ὁ ἀλλόφυλος “Ἰδοὺ ἐγὼ ὠνείδισα τὴν παράταξιν Ἰσραὴλ σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ· δότε μοι ἄνδρα καὶ μονομαχήσομεν ἀμφοτέροι.” ¹¹ καὶ ἤκουσεν Σαούλ καὶ πᾶς Ἰσραὴλ τὰ ῥήματα τοῦ ἀλλοφύλου ταῦτα, καὶ ἐξέστησαν καὶ ἐφοβήθησαν σφόδρα. ³² Καὶ εἶπεν Δαυεὶδ πρὸς Σαούλ “Μὴ δὴ συνπесέτω καρδιά τοῦ κυρίου μου ἐπ’ αὐτόν· ὁ δούλός σου πορεύσεται καὶ πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου.” ³⁸ καὶ εἶπεν Σαούλ πρὸς Δαυεὶδ “Οὐ μὴ δύνη πορευθῆναι πρὸς τὸν ἀλλόφυλον τοῦ πολεμεῖν μετ’ αὐτοῦ, ὅτι παιδάριον εἶ σύ, καὶ αὐτὸς ἀνὴρ πολεμιστῆς ἐκ νεότητος αὐτοῦ.” ³⁴ καὶ εἶπεν Δαυεὶδ πρὸς Σαούλ “Ποιμαίνων ἦν ὁ δούλός σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ· καὶ ὅταν ἤρχετο ὁ λέων

8. ἀλλόφυλος: Hebrew, ‘the Philistine,’ meaning that he stands for the Philistines. — Ἑβραῖοι καὶ Σαούλ: Hebrew, ‘servants to Saul.’ Σαούλ may here be meant for the genitive. Ἑβραῖοι is the usual word for Israelites in the mouth of a foreigner. Ex. 1¹⁶ n. — ἑαυτοῖς: § 13. — καταβήτω: quite classical, like the Latin in certamen descendere. — ἐσόμεθα . . . εἰς δούλους: § 90.

10. σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ: this amplification is not due to imitation of the Hebrew, which has simply ‘this day.’ Ex. 5¹⁴ n. It is not necessary to suppose that we have here a ‘doublet.’ — μονομαχήσομεν: in the LXX

μονομαχεῖν occurs only here and in the title of Psalm 151, which has reference to this incident.

32. συνπесέτω: used here like Latin *concidere* = collapse. — τοῦ κυρίου μου: this represents a better Hebrew reading than that of the Masoretic text ‘of a man.’ ‘My lord’ is the usual form of address to a king and corresponds to ‘thy servant’ in the next sentence. — ἐπ’ αὐτόν: *upon him*, a literal rendering of the Hebrew.

33. ἀνὴρ πολεμιστῆς: a poetical expression common in the LXX.

34. Ποιμαίνων ἦν: § 72. — ὅταν ἤρχετο: *whenever there came*. § 104. — ὁ λέων καὶ ἡ ἄρκος: a lion or a bear.

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καὶ ἡ ἄρκος καὶ ἐλάμβανεν πρόβατον ἐκ τῆς ἀγέλης, ⁸⁵ καὶ ἐξεπορευόμενῃ ὀπίσω αὐτοῦ καὶ ἐπάταξα αὐτόν, καὶ ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ· καὶ εἰ ἐπανίστατο ἐπ' ἐμέ, καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ καὶ ἐπάταξα καὶ ἐθανάτωσα αὐτόν. ⁸⁶ καὶ τὴν ἄρκον ἔτυπτεν ὁ δοῦλός σου καὶ τὸν λέοντα, καὶ ἔσται ὁ ἀλλόφυλος ὁ ἀπερίτμητος ὡς ἐν τούτων· οὐχὶ πορεύσομαι καὶ πατάξω αὐτόν, καὶ ἀφελῶ σήμερον ὄνειδος ἐξ Ἰσραὴλ; διότι τίς ὁ ἀπερίτμητος οὗτος ὃς ὠνειδισεν παράταξιν θεοῦ ζῶντος; ⁸⁷ Κύριος ὃς ἐξέηλατό με ἐκ χειρὸς τοῦ λέοντος καὶ ἐκ χειρὸς τῆς ἄρκου, αὐτὸς ἐξελεῖταιί με ἐκ χειρὸς τοῦ ἀλλοφύλου τοῦ ἀπεριτμήτου τούτου.” καὶ εἶπεν Σαοὺλ πρὸς Δαυεῖδ “Πορεύου, καὶ ἔσται Κύριος μετὰ σοῦ.” ⁸⁸ καὶ ἐνέδυσεν Σαοὺλ τὸν Δαυεῖδ μανδύαν καὶ περικεφαλαίαν χαλκὴν περὶ τὴν κεφαλὴν αὐτοῦ, ⁸⁹ καὶ ἔζωσεν τὸν Δαυεῖδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ· καὶ ἐκοπίασεν περιπατήσας ἅπαξ καὶ δῖς. καὶ εἶπεν Δαυεῖδ πρὸς Σαοὺλ “Οὐ μὴ δύνωμαι πορευ-

Generic use of the article, as in the Hebrew. § 44. — ἡ ἄρκος: later form of ἄρκτος and one of those epicene nouns which use the feminine for both sexes.

35. φάρυγος: *throat*, Hebrew, ‘beard.’ Josephus (*Ant.* VI 9 § 3) makes David take up the lion by the tail and dash him against the ground.

36. οὐχὶ πορεύσομαι κτλ.: the Greek here is much fuller than the Hebrew, as may be seen by a comparison with the English version.

37. Κύριος κτλ.: before this the Hebrew has the words ‘And David said,’ which appear superfluous. On the other hand it may be maintained that they are in the Hebrew manner, giving the substance of what has been

already said, as in verse 10. — ἐξελεῖται: § 21.

38. μανδύαν: according to L. & S. *μανδύας* is a Persian word meaning ‘a woollen cloak,’ but the word in the Hebrew text is very like the Greek, especially in the form used in ii K. 10⁴: i Chr. 19⁴. *Μανδύας* is employed seven times all together in the LXX. — κεφαλὴν αὐτοῦ: after these words the Hebrew has ‘and he clad him in a coat of mail.’

39. καὶ ἔζωσεν . . . μανδύου αὐτοῦ: R.V. ‘And David girded his sword upon his apparel.’ — αὐτοῦ . . . αὐτοῦ: probably both meant by the translator to refer to Saul as the subject of ἔζωσεν. — ἐκοπίασεν . . . δῖς: ‘he was wearied when he had walked once or

θῆναι ἐν τούτοις, ὅτι οὐ πεπείραμαι·” καὶ ἀφαιρούσιν αὐτὰ ἀπ’ αὐτοῦ. ⁴⁰ καὶ ἔλαβεν τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐξελέξατο ἑαυτῷ πέντε λίθους τελείους ἐκ τοῦ χειμάρρου καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῷ εἰς συλλογὴν, καὶ σφενδόνην αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ· καὶ προσῆλθεν πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον. ⁴² καὶ εἶδεν Γολιάδ τὸν Δαυεὶδ καὶ ἠτίμασεν αὐτόν, ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν. ⁴³ καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυεὶδ “Ὡσεὶ κύων ἐγὼ εἰμι, ὅτι σὺ ἔρχῃ ἐπ’ ἐμὲ ἐν ῥάβδῳ καὶ λίθοις;” καὶ εἶπεν Δαυεὶδ “Οὐχί, ἀλλ’ ἡ χεῖρῳ κυνός.” καὶ κατηράσατο ὁ ἀλλόφυλος τὸν Δαυεὶδ ἐν τοῖς θεοῖς ἑαυτοῦ. ⁴⁴ καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυεὶδ “Δεῦρο πρὸς μὲ καὶ δώσω τὰς σάρκας σου τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς κτήνεσιν τῆς γῆς.”

twice.’ R.V. ‘he essayed to go.’ The Greek here seems to indicate a better Hebrew reading than that in our text. — ἀφαιρούσιν κτλ.: the Hebrew has the verb in the singular, referring to David.

⁴⁰. τελείους: Hebrew, ‘smooth.’ Lucian’s recension has *λείους*, which is no doubt right. — χειμάρρου: *χειμάρρος* is shortened from *χειμάρροος*, Attic *χειμάρρους*. It is the proper word for a river-bed which is dry in summer. iii K. 17ⁿ. — καδίῳ: diminutive of *κάδος*, Latin *cadus*. In the LXX only here and in 49. The Hebrew word which it represents is a very general one, like Greek *σκευος* or Latin *vas*. — τῷ ὄντι αὐτῷ εἰς συλλογὴν: *which he had for collecting things in*. The word rendered ‘scrip’ in our version is derived from a verb meaning ‘to collect.’ — τὸν ἀλλόφυλον: after this comes verse 41 in the Hebrew, which is absent from the Greek,

⁴². καὶ εἶδεν κτλ.: shorter than the Hebrew. Cp. R.V. — Γολιάδ: in verse 4 Γολιάδ. — πυρράκης: Gen. 25²⁸: i K. 16¹². The word is used by Artapanus in his description of Moses (Eus. Pr. Ev. IX 27 *ad fin.*) and is found in Papyri of the latter half of the third century B.C.

⁴³. ἐν ῥάβδῳ: § 91. For the particular expression ἐν ῥάβδῳ cp. i Cor. 4²¹. — καὶ λίθοις: these words are not in the Hebrew, but they add point to the question of Goliath. — καὶ εἶπεν . . . κυνός: this repartee of David’s appears only in the Greek, but it seems not without bearing on the cursing which follows. Josephus (*Ant.* VIII 9 § 4) has also preserved it — *Μὴ αὐτὸν ἀντὶ ἀνθρώπου κύνα εἶναι δοκεῖ; Ὁ δ’ οὐχὶ τοιοῦτον ἀλλὰ καὶ χεῖρῳ κυνὸς αὐτὸν νομίζειν ἀπεκρίνατο*.

⁴⁴. κτήνεσιν: properly used of cattle which constituted wealth (*κτᾶσθαι*) in early times. Here put for

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⁴⁵ καὶ εἶπεν Δαυεὶδ πρὸς τὸν ἀλλόφυλον “Σὺ ἔρχῃ πρὸς μὲ ἐν ῥομφαίᾳ καὶ ἐν δόρατι καὶ ἐν ἀσπίδι, κἀγὼ πορεύομαι πρὸς σὲ ἐν ὀνόματι Κυρίου θεοῦ σαβαώθ παρατάξεως Ἰσραὴλ ἣν ὠνείδισας ⁽⁴⁶⁾ σήμερον· ⁴⁶ καὶ ἀποκλείσει σε Κύριος σήμερον εἰς τὴν χεῖρά μου, καὶ ἀποκτενῶ σε καὶ ἀφελῶ τὴν κεφαλὴν σου ἀπὸ σοῦ, καὶ δώσω τὰ κῶλά σου καὶ τὰ κῶλα παρεμβολῆς ἀλλοφύλων ἐν ταύτῃ τῇ ἡμέρᾳ τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς· καὶ γινώσεται πᾶσα ἡ γῆ ὅτι ἔστιν θεὸς ἐν Ἰσραὴλ. ⁴⁷ καὶ γινώσεται πᾶσα ἡ ἐκκλησία αὕτη ὅτι οὐκ ἐν ῥομφαίᾳ καὶ δόρατι σώζει Κύριος· ὅτι τοῦ Κυρίου ὁ πόλεμος, καὶ παραδώσει Κύριος ὑμᾶς εἰς χεῖρας ἡμῶν.” ⁴⁸ καὶ ἀνέστη ὁ ἀλλόφυλος καὶ ἐπορεύθη εἰς συνάντησιν Δαυεὶδ. ⁴⁹ καὶ ἐξέτεινεν Δαυεὶδ τὴν χεῖρα αὐτοῦ εἰς τὸ κάδιον καὶ ἔλαβεν ἐκείθεν λίθον ἓνα, καὶ ἐσφενδόνησεν καὶ ἐπάταξεν τὸν ἀλλόφυλον ἐπὶ τὸ μέτωπον αὐτοῦ, καὶ διέδυν ὁ λίθος διὰ τῆς περικεφαλαίας εἰς τὸ μέτωπον αὐτοῦ, καὶ ἔπεσεν

θηρίοις, which A has. The Hebrew word which it is used to translate originally meant ‘dumb creatures,’ and is used of beasts either tame or wild.

45. ἐν ἀσπίδι: Hebrew, ‘with a javelin.’ — Κυρίου θεοῦ κτλ.: taken as they stand these words ought to mean ‘of the LORD God of the hosts of the army of Israel.’ But θεοῦ and σαβαώθ seem to have accidentally changed place. The passage should run — Κυρίου σαβαώθ, θεοῦ παρατάξεως Ἰσραὴλ. Σαβαώθ is a transliteration from the Hebrew and means ‘of hosts.’ It is thought to have referred originally to the hosts of heaven, but this passage is enough to show that it was not so understood in the writer’s time. For other instances of transliteration in

place of translation cp. Jdg. 13⁶ ναφέρ, iii K. 19⁴ βαθμέν, iv K. 21⁴ ἀφφώ, iv K. 19¹⁵ χερουβείν.

46. σήμερον: not in the Hebrew. — ἀφελῶ: § 21. — τὰ κῶλά σου καί: not in the Hebrew. — παρεμβολῆς: Ex. 14⁹ n. — θηρίοις: the Hebrew word here is different from that in verse 44 and means literally ‘living creatures.’

47. ἐκκλησία: i.e. the assembled Israelites. Cp. 19²⁰ τὴν ἐκκλησίαν τῶν προφητῶν.

48. καὶ ἀνέστη κτλ.: the Greek in this verse is much shorter than the Hebrew; cp. R. V.

49. λίθον ἓνα: § 2. — διὰ τῆς περικεφαλαίας: not in the Hebrew. — ἐπὶ τὴν γῆν: after this in the Hebrew comes verse 50, which is not in the Greek.

ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν. ⁵¹ καὶ ἔδραμεν Δαυεὶδ καὶ ἐπέστη ἐπ' αὐτόν, καὶ ἔλαβεν τὴν ῥομφαίαν αὐτοῦ καὶ ἐθανάτωσεν αὐτόν καὶ ἀφεῖλεν τὴν κεφαλὴν αὐτοῦ· καὶ εἶδον οἱ ἀλλόφυλοι ὅτι τέθυνηκεν ὁ δυνατὸς αὐτῶν, καὶ ἔφυγον. ⁵² καὶ ἀνίστανται ἄνδρες Ἰσραὴλ καὶ Ἰούδα καὶ ἡλάλαξαν, καὶ κατεδίωξαν ὀπίσω αὐτῶν ἕως εἰσόδου Γέθ καὶ ἕως τῆς πύλης Ἀσκάλωνος· καὶ ἔπесαν τραυματαῖα τῶν ἀλλοφύλων ἐν τῇ ὁδῷ τῶν πυλῶν καὶ ἕως Γέθ καὶ ἕως Ἀκκαρών. ⁵³ καὶ ἀνέστρεψαν ἄνδρες Ἰσραὴλ ἐκκλίνοντες ὀπίσω τῶν ἀλλοφύλων, καὶ κατεπάτουν τὰς παρεμβολὰς αὐτῶν. ⁵⁴ καὶ ἔλαβεν Δαυεὶδ τὴν κεφαλὴν τοῦ ἀλλοφύλου καὶ ἤνεγκεν αὐτὴν εἰς Ἱερουσαλὴμ, καὶ τὰ σκεύη αὐτοῦ ἔθηκεν ἐν τῷ σκηνώματι αὐτοῦ.

^{51.} τὴν ῥομφαίαν αὐτοῦ: after this the Hebrew has 'and drew it out of the sheath thereof.'

^{52.} Ἰσραὴλ καὶ Ἰούδα: from this it may fairly be inferred that the writer lived after the separation of the two kingdoms. — Γέθ: *Gath*. The Hebrew here has *Gai*, the same word which is translated valley in 3. Here it is taken by the R.V. as a proper name, but no such place is otherwise known. It seems likely therefore that the LXX here has preserved the right reading. If the Philistines fled down the 'Vale of the Terebinth,' the pass by which they had entered the highlands, Gath would lie straight before them; while some of the fugitives

may have diverged to the right and made for Ekron (Hb.) or continued their course to the gate of Askelon (LXX). — Ἀσκάλωνος: Hebrew *Ekron*, as in the LXX at the end of this verse. — ἔπесαν: § 18. — τῶν πυλῶν: R.V. 'to Shaaraim,' which means 'the two gates.'

^{53.} ἐκκλίνοντες ὀπίσω: *turning aside from after*. — κατεπάτουν τὰς παρεμβολὰς αὐτῶν: *trod down their armies*. R.V. 'spoiled their camp.'

^{54.} εἰς Ἱερουσαλὴμ: Jerusalem was still a Jebusite stronghold, and was captured later by David himself. According to 21^{1, 9} the sword of Goliath was deposited in the sanctuary at Nob, a few miles to the north of Jerusalem.

INTRODUCTION TO THE STORY OF ELIJAH

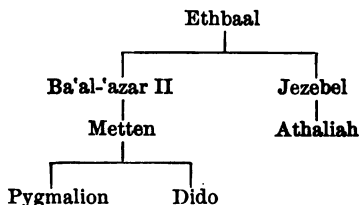
ELIJAH the Tishbite bursts upon us with the suddenness of the whirlwind in which he disappears. From first to last he is a man of mystery. Who was his father? Who was his mother? These questions must remain unanswered. Perhaps, like Melchizedek, he had no parents at all. Where did he come from? From Gilead. That much seems certain. But that renders his designation of the Tishbite unintelligible. For no such place as Tishbeh is known of in Gilead, that is, in the mountainous district east of the Jordan. The only name resembling it is Thisbé in Naphtali, which is mentioned in Tobit 1². We have to suppose then that Elijah was born in Tishbeh, but brought up in Gilead, unless we follow those who have recourse to conjecture, and surmise that 'Tisbi' in the Hebrew text is a false reading for what would mean 'man of Jabesh,' Jabesh being one of the chief cities in Gilead. Gilead was just the wildest part of all Palestine, and so a 'meet nurse for a' prophetic 'child.' As the worship of Jehovah originated in the desert and amid the awful solitudes of Sinai, so its most zealous supporters were sons of the desert, whose walk was in lonely places, whereas the rival worship of Baal was the cult of populous cities like Tyre and Zidon.

The Hebrew name of the prophet, 'Yahweh is God,' is so appropriate to the cause he maintained that it looks as if it may have been assumed by himself, or assigned to him by the popular voice, as significant of his teaching, rather than borne by him originally. If it was so borne, it would seem to show that he came of a stock already devoted to the same cause. Perhaps it was given to him in the Schools of the Prophets.

Elijah's first appearance on the scene is in the capacity of a great rain-maker, claiming as the mouthpiece of Jehovah to have control over the weather — 'As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.' It is implied, in accordance with the prophetic view of nature and history, that the rain is withheld on

account of the sins of Ahab in following the Baalim (18¹⁸). But the narrative at the same time admits that the drought was not confined to Ahab's dominions, but affected also the neighbouring country of Zidon (17¹⁴). There is other evidence for this drought. Josephus (*Ant.* VIII 13 § 2) quotes Menander as saying in the *Acts of Ithobalus, King of Tyre*—‘And under him there took place a drought, from about the middle of September in one year until the same time the next: but, when he made supplication, there was a great thunderstorm.’ Here we have the rare opportunity of hearing the other side. Ithobalus is no other than Ethbaal, the father of Jezebel and the father-in-law of Ahab (i K. 16³¹). But it should be noticed that, while the drought which Ethbaal is related to have removed by prayer, was exactly of one year's duration, that in our story continued at least into the third year (i K. 18¹), and, according to the tradition preserved in the New Testament (Lk. 4²⁵: James 5¹⁷) lasted for three years and six months.

Ethbaal was a priest of Astarte, who obtained the throne of Tyre by slaying Pheles, who himself had purchased by fratricide a reign of eight months.¹ He reigned for thirty-two years and was succeeded by his son and grandson, who between them only occupied fifteen years. To the latter succeeded Pygmalion, who, according to the historian of Tyre, lived fifty-six years and reigned forty-seven. It was in his seventh year, according to the same authority, that his sister founded Carthage. Thus it would appear from Menander that Ethbaal's daughter, whom Ahab married, was an elder contemporary of Dido, and presumably of the same family, since Pygmalion can hardly be supposed to have usurped the throne at the age of nine. If Pygmalion was the son of his predecessor Metten, then Jezebel must have been grand-aunt, and her daughter Athaliah first-cousin once removed, to Eliza, who is known to us as Dido.



¹ Menander in Josephus *Against Apion* I § 18.

Isabel or Jezebel, the daughter of the priest of Astarte, was as zealous for her own religion as Elijah for his, and no less ruthless in her manner of supporting it. They were both ready to slay or to be slain. In their two persons the war of the faiths took visible shape—Jehovah on the one hand, on the other Baal and Ashteroth; on the one hand the austere son of the desert in his shaggy mantle, on the other the queen in her vestures of fine linen, with all the power of the state behind her. For Ahab ruled the state and Jezebel ruled Ahab. Ahab, had he been left alone, might have tolerated both creeds and have given the ‘still, small voice’ a chance of being heard: but that would have pleased neither the imperious and fanatical queen nor yet the champion of the ‘jealous’ God. It was literally war to the knife. Either Baal or Jehovah *was* God, and one only was to be worshipped. Of how much bloodshed has an incomplete alternative often been the cause!

Jezebel began the duel by cutting off the prophets of Jehovah on that occasion when Obadiah saved one hundred of them alive in a cave. When this event took place we are not told. It lies behind the narrative, like one of those dark and terrible deeds which are ‘presupposed in the plot of a tragedy instead of being represented on the stage.’

There was good reason then for Elijah’s going into hiding at the brook Cherith, where he was fed morning and evening by the ravens. Some commentators have tried to get rid of the ravens from the story by so pointing the consonants of the Hebrew word as to turn it into ‘Arabs’ or ‘merchants.’ But many pointless things may be done by a careful manipulation of points. This is only a mild piece of Euhemerism, a discredited tendency of thought, which, wherever it encounters a picturesque marvel, would substitute for it some prosaic possibility, less alluring, but equally imaginary.

The next episode in the story is the pleasing and pathetic one of the widow of Zarephath. After the brook Cherith had dried up, the prophet was sent to Zarephath, where he was supported by a poor widow, one of the countrywomen of the fierce queen from whom he was flying, and rewarded her hospitality with the miraculous replenishment of her barrel of meal and cruse of oil. To this incident we have a partial parallel in pagan legend, in the wonderful thing that happened at table, when Baucis and Philemon were entertain-

ing angels unawares in the shape of Jupiter and Mercury, who had come down in human form to see what piety was to be found in Phrygia. The first hint that the guests gave of their divinity was in the supernatural increase of the wine —

Interea, quoties haustum cratera repleri
sponte sua, per seque vident succrescere vina
attoniti novitate pavent, manibusque supinis
concipiunt Baucisque preces, timidusque Philemon.

— OVID *Met.* VIII 679-682.

The moral of the two stories is the same, though conveyed in very different language —

Cura pii Dis sunt, et, qui coluere, coluntur.

This moral is brought home still more powerfully in the story of Elijah by the restoration to the widow of her son after the breath had left his body. So in Greek legend Heracles rewards the hospitality of Admetus by restoring to him his wife. But the poet's imagination there conjures up a struggle with Death on the brink of the grave. This we feel to be unreal. It is not the thews and sinews of the strong man that can avail to recall 'the fleeting breath.' But the Jewish story has nothing in it that repels belief. Who can measure the powers of the strong soul?

From this benigner aspect of Elijah we turn at once to the grim episode of the contest with the prophets of Baal, on the grandeur of which we need not dilate: it is generally felt that it is one of the finest stories in all literature. As the result of his victory Elijah slays the prophets of Baal with his own hands (i K. 18⁴⁰).

Ahab is represented as accepting this measure with indifference. He would no doubt regard it as the legitimate outcome of Elijah's challenge to a trial by fire. Not so however the zealot queen. 'So let the gods do to me, and more also, if I make not thy life like the life of one of them by to-morrow about this time' was her answer to the prophet.

This leads on to the next episode, in which Elijah retires to the sacred mount of Horeb, where the worship of Jehovah began. Here he may have taken up his abode in that very 'cleft of the rock' (Ex. 33²²) from which Moses is related to have seen the back of Jehovah. The story that follows of 'the still, small voice' seems to show that the

teller of it himself misdoubted the whirlwind ways of the prophet. Or are we to say that he 'buildded better than he knew' and left the world a moral which was not of his own time or country?

In the next episode, which is that of Naboth's vineyard, the prophet of Jehovah stands forth as the champion of civil justice, and denounces the tyranny of the weak ruler and his wicked wife. As the conscience-stricken king cowered beneath his curse, there stood one behind his chariot, who, years afterwards, took up the quarrel of Elijah against Jezebel and the house of Ahab, and destroyed Baal out of Israel (ii K. 9^{25, 26}).

Athaliah, the daughter of Jezebel, whose methods were even more drastic than her mother's, did her best to establish Baal-worship in Judah, but Jehoiada the priest rallied the Levites, and the foreign cult was suppressed there also, and finally extirpated under Josiah. Racine, it will be remembered, availed himself of this subject for his grand tragedy of *Athalie*. His would be a daring genius that should attempt to dramatise the story of Elijah and Jezebel. While more sublime than the other, it does not lend itself so well to the unities of time and place.

So far in the story of Elijah there is no sign of any mixture of documents. But some critics think that the episode of the three captains (ii K. 1²⁻¹⁷) is from a different hand. The form of the prophet's name in ii K. 1^{8, 12} is in the Hebrew *Elijah*, as in Malachi 3²³, not *Elijahu*, as in the rest of the narrative; also 'the angel of the Lord' speaks to Elijah in ii K. 1^{8, 15} instead of 'the word of the Lord' coming unto him. Whether these critics are right or not we will not attempt to decide. Professor Driver does not seem to endorse their opinion. But this much we seem entitled, or rather bound, to say — that the story, from whatever source derived, is one which shocks the moral sense; nor need the most pious Christian hesitate to condemn it, when he recalls the judgement pronounced upon it, at least by implication, by Jesus Christ himself (Lk. 9⁵⁵).

The last episode, namely, that of the translation of Elijah, is treated with great reticence by Josephus. His words are as follows (*Ant.* IX 2 § 2) — 'At that time Elias disappeared from among men, and no one knows unto this day how he came by his end. But he left a disciple Elisha, as we have shown before. Concerning Elias however and Enoch, who lived before the Flood, it is recorded in the

Sacred Books that they disappeared, but of their death no one knows.' Josephus evidently thought it indiscreet to submit to a Gentile audience a story which, as internal evidence shows, could rest solely on the report of the prophet's successor.

The proposition 'All men are mortal' is the type of universality to the intellect, but the heart is ever seeking to evade its stringency. 'He cannot be dead' and 'He will come again' are the words that rise to men's lips, when some grand personality is taken away. The Old Testament, as we arrange it, closes with the prediction — 'Behold I will send you Elijah the prophet before the great and terrible day of the Lord come' — and the New Testament begins with his coming in the person of John the Baptist (Mt. 17^{12, 13}), while he came again later, on the Mount of Transfiguration (Mk. 9⁴). If a man did signs and wonders, the natural question to ask him was 'Art thou Elijah?' To the present day, it is said, some of the Jews set a seat for Elijah at the circumcision of a child. None of the 'famous men of old' among the Jews, not even excepting Moses himself, left a deeper impression than Elijah on the hearts of his countrymen. Listen to the words of the son of Sirach (Ecclesiasticus 48¹⁻¹¹) —

Elijah arose as a flame, and his word like a lamp did burn :
 Famine did walk in his train and the land to weakness turn.
 In the word of the Lord he stayed the heavens that they sent not rain,
 And he called down fire from above, yea twice, and once again.
 How wert thou honoured, Elijah, in thy wondrous deeds of might !
 Never again like thee shall another arise in our sight.
 Thou didst raise up the dead from death, and his soul from Sheol didst call :
 For the word of the Lord Most High in thy mouth could accomplish all.
 Thou didst bring down kings to the dust and the mighty from their seat :
 Yet in Sinai heardest rebuke and in Horeb judgement meet.
 It was thine to anoint earth's kings, when the Lord would vengeance take ;
 And the prophets that followed upon thee — them also thou didst make.
 Thou wert rapt to heaven at the last in a whirl of blazing flame ;
 The car and the steeds of fire from the skies to take thee came.
 Is it not written of thee that thou shalt reprove at the end,
 Lulling the wrath of God, that men their ways may mend,
 So that the father's heart may be turned to the son once more,
 And Israel's tribes again may stand as they stood before ?
 Blessed are they that saw thee — the sight could blessing give —
 But, as thou livest, Elijah, we too shall surely live.

VI. THE STORY OF ELIJAH

III Kings XVII

¹ Καὶ εἶπεν Ἡλειοῦ ὁ προφήτης ὁ Θεσβείτης ἐκ Θεσβῶν τῆς Γαλαὰδ πρὸς Ἀχαάβ “Ζῇ Κύριος ὁ θεὸς τῶν δυνάμεων, ὁ θεὸς Ἰσραὴλ ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός· ὅτι εἰ μὴ διὰ στόματος λόγου μου.”

² Καὶ ἐγένετο ῥῆμα Κυρίου πρὸς Ἡλειοῦ ³ “Πορεύου ἐντεῦθεν κατὰ ἀνατολάς, καὶ κρύβηθι ἐν τῷ χειμάρρῳ Χορράθ τοῦ ἐπὶ προσώπου τοῦ Ἰορδάνου. ⁴ καὶ ἔσται ἐκ τοῦ χειμάρρου πίεσαι ὕδωρ, καὶ τοῖς κόραξιν ἐντελοῦμαι διατρέφειν σε ἐκεῖ.” ⁵ καὶ ἐποίησεν Ἡλειοῦ κατὰ τὸ ῥῆμα Κυρίου, καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ Χορράθ ἐπὶ προσώ-

1. Ἡλειοῦ: a transliteration from the Hebrew, instead of the Grecised form Ἡλίας, which is sometimes used. Mal. 4⁴ acc. Ἡλίαν: Lk. 1¹⁷, 4²⁵, 9⁶⁴ (A.S.M.) Ἡλίας. — ὁ προφήτης: not in the Hebrew. It serves to soften a little the abruptness of Elijah's appearance on the scene. — ἐκ Θεσβῶν: the word which in the R.V. is rendered ‘of the sojourners’ was taken by the Greek translator as the name of a town in Gilead. Josephus (*Ant.* VIII 13 § 2) was of the same opinion — ἐκ πόλεως Θεσβώνης τῆς Γαλααδίτιδος χώρας. — Ἀχαάβ: the name is taken to mean ‘brother of his father,’ i.e. probably ‘like his father.’ — Ζῇ Κύριος: a Hebrew mode of introducing a solemn asseveration. Cp. 18^{10, 15}: iv K. 2³. In addressing a superior ζῇ ἡ ψυχὴ σου may be added or substituted. i K. 1²⁶, 25²⁶: Judith 12⁴. — ὁ θεὸς τῶν δυνά-

μεων: not in the Hebrew. τῶν δυνάμεων represents the Hebrew word which in 18¹⁵ and elsewhere is rendered ‘of hosts.’ — ᾧ παρέστην ἐνώπιον αὐτοῦ: § 69. — εἰ ἔσται: *there shall not be.* § 101. — τὰ ἔτη ταῦτα: *during the years that are to come.* — ὅτι εἰ μὴ: § 110. — διὰ στόματος: a verbal rendering of the Hebrew idiom. R.V. ‘according to.’

2. πρὸς Ἡλειοῦ: Hebrew, ‘unto him.’ Ἡλειοῦ here seems to have arisen out of a misreading of the Hebrew, and πρὸς to have been put in to make sense.

3. κρύβηθι: passive in middle sense. Cp. 18¹. § 83. — Χορράθ: Hebrew *Ch*ritth*. The particular ravine is not known, but, as it appears to have been east of Jordan, it was presumably in Elijah's own country of Gilead.

4. πίεσαι: § 17.

που τοῦ Ἰορδάνου. ⁶καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους
τὸ πρῶν καὶ κρέα τὸ δείλης, καὶ ἐκ τοῦ χειμάρρου ἔπυνεν
ὔδωρ. ⁷καὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνθη ὁ χει-
μάρρους, ὅτι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς. ⁸Καὶ
ἐγένετο ῥῆμα Κυρίου πρὸς Ἠλίου ⁹“Ἀνάστηθι καὶ πορεύου
εἰς Σάρεππα τῆς Σειδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ
χήρᾳ τοῦ διατρέφειν σε.” ¹⁰καὶ ἀνέστη καὶ ἐπορεύθη εἰς
Σάρεππα, εἰς τὸν πυλῶνα τῆς πόλεως· καὶ ἰδοὺ ἐκεῖ γυνή
χήρα συνέλεγεν ξύλα, καὶ ἐβόησεν ὀπίσω αὐτῆς Ἠλείου
καὶ εἶπεν αὐτῇ “Λάβε δὴ ὀλίγον ὔδωρ εἰς ἄγγος καὶ πίομαι.”
¹¹καὶ ἐπορεύθη λαβεῖν, καὶ ἐβόησεν ὀπίσω αὐτῆς Ἠλείου καὶ
εἶπεν “Δήμψη δὴ μοι ψωμὸν ἄρτου τοῦ ἐν τῇ χειρί σου.”
¹²καὶ εἶπεν ἡ γυνή “Ζῇ Κύριος ὁ θεός σου, εἰ ἔστιν μοι ἐν-
κρυφίας ἀλλ’ ἢ ὅσον δράξ ἀλεύρου ἐν τῇ ὑδρίᾳ, καὶ ὀλίγον
ἔλαιον ἐν τῷ καψάκῃ· καὶ ἰδοὺ συλλέγω δύο ξυλάρια, καὶ
εἰσελεύσομαι καὶ ποιήσω αὐτὸ ἐμαυτῇ καὶ τοῖς τέκνοις μου,

6. τὸ δείλης: Gen. 40⁶ n.

7. μετὰ ἡμέρας: § 86. — χειμάρρους: i K. 17⁴⁰ n. Here we have the Attic, instead of the later shortened form. So in 18⁴⁰, Nb. 34⁶, and other passages.

9. Σάρεππα τῆς Σειδωνίας: *Zarephath* lay between Tyre and Sidon in the country from which Jezebel came. — τοῦ διατρέφειν σε: genitive infinitive for the latter of two verbs. We had the simple infinitive above in verse 4.

11. Δήμψη: jussive future. § 74. — ψωμὸν: a word as old as Homer, which occurs a dozen times in the LXX. It means simply ‘morsel.’ Its dim. *ψωμιον*, which does not occur in the LXX, is the word rendered ‘sop’ in Jn. 13²⁶, 27.³⁰ (= *bread* in Mod. Greek).

12. Ζῇ Κύριος κτλ.: the woman,

though a Gentile, is made to swear by Elijah’s God, not by her own. — ἐνκρυφίας: Ex. 12⁸⁹ n. — δράξ: *handful*. Cp. Gen. 37⁷ n. Josephus also uses δράξ in this context (*Ant.* VIII 13 § 2). The word occurs some eight or nine times in the LXX, and its proper meaning seems to be that of the hand regarded as a receptacle. Is. 40¹² *Τίς ἐμέτρησεν . . . πᾶσαν τὴν γῆν δρακί*; In iii Mac. 5² there is a dative plural *δράκεσι*, as though from *δράκος*. — καψάκη: cp. 17¹⁴, 18, 19⁶ *καψάκης ὕδατος*: Judith 10⁶ *καψάκην ἐλαίου*. The word is also spelt *καμψάκης* and is connected with *κάμψα* = Latin *capsa*. It was perhaps a bottle cased in wicker work. Josephus (*Ant.* VIII 13 § 2) here uses *κεράμιον*. — ξυλάρια: the diminutive of *ξύλον* *firewood* occurs only here in LXX. — τοῖς τέκνοις: so in

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καὶ φαγόμεθα, καὶ ἀποθανούμεθα.” ¹³ καὶ εἶπεν πρὸς αὐτὴν Ἥλειαυ “Θάρσει, εἰσελθε καὶ ποίησον κατὰ τὸ ῥήμά σου. ἀλλὰ ποίησον ἐμοὶ ἐκείθεν ἐγκρυφίαν μικρὸν ἐν πρώτοις καὶ ἐξοίσεις μοι, σαυτῇ δὲ καὶ τοῖς τέκνοις σου ποιήσεις ἐπ’ ἐσχάτου, ¹⁴ ὅτι τάδε λέγει Κύριος ‘Ἡ ὑδρία τοῦ ἀλείρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονήσῃ ἕως ἡμέρας τοῦ δοῦναι Κύριον τὸν υἱὸν ἐπὶ τῆς γῆς.’” ¹⁵ καὶ ἐπορεύθη ἡ γυνὴ καὶ ἐποίησεν· καὶ ἥσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς. ¹⁶ καὶ ἡ ὑδρία τοῦ ἀλείρου οὐκ ἐξέλιπεν καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονώθη, κατὰ τὸ ῥήμα Κυρίου ὃ ἐλάλησεν ἐν χειρὶ Ἥλειαυ. ¹⁷ καὶ ἐγένετο μετὰ ταῦτα καὶ ἡρρώστησεν ὁ υἱὸς τῆς γυναικὸς τῆς κυρίας τοῦ οἴκου· καὶ ἦν ἡ ἀρρωστία αὐτοῦ κραταῖα σφόδρα ἕως οὗ οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα. ¹⁸ καὶ εἶπεν πρὸς Ἥλειαυ “Τί ἐμοὶ καὶ σοί, ὁ ἄνθρωπος τοῦ θεοῦ; εἰσῆλθες πρὸς μὲ τοῦ ἀναμῆσαι ἀδικίας μου καὶ θανατῶσαι τὸν υἱόν μου;” ¹⁹ καὶ εἶπεν Ἥλειαυ πρὸς τὴν γυναῖκα “Δός μοι τὸν υἱόν σου.” καὶ ἔλαβεν αὐτὸν ἐκ τοῦ κόλπου αὐτῆς καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ ὑπερφῶν ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ,

15 τὰ τέκνα, but in 17 ὁ υἱός, as though there were but one. The Hebrew has the singular throughout.

13. ἐν πρώτοις: like Latin *in primis*. — ποίησον . . . καὶ ἐξοίσας: § 74. — ἐπ’ ἐσχάτου: here merely *afterwards*. In Swete's text ἐπ’ ἐσχάτῳ is read in Dt. 4³⁰, 13⁹: ii K. 24²⁵: Sir. 12¹², 13⁷, 30¹⁰, 34²²; ἐπ’ ἐσχάτου in Is. 41²²: Jer. 23²⁰, 25¹⁹: Ezk. 38²: Dan. O' 8²², 10¹⁴.

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17. ἡρρώστησεν: ἀρρωστεῖν in the LXX has dislodged νοσεῖν, which occurs only in Wisd. 17⁸, and is there used metaphorically. Cp. iv K. 1².

18. ὁ ἄνθρωπος τοῦ θεοῦ: nominative for vocative. § 50. — τοῦ ἀναμῆσαι: genitive infinitive of purpose. § 59.

19. ἐν ᾧ . . . ἐκεῖ: § 87. — ἐκοίμισεν: here = *laid*. Cp. ii K. 8².

που τοῦ Ἰορδάνου. ⁶καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους τὸ πρῶν καὶ κρέα τὸ δείλης, καὶ ἐκ τοῦ χειμάρρου ἔπιυν ὕδωρ. ⁷καὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνθη ὁ χειμάρρους, ὅτι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς. ⁸Καὶ ἐγένετο ῥῆμα Κυρίου πρὸς Ἡλίου ⁹“Ἀνάστηθι καὶ πορεύου εἰς Σάρεπτα τῆς Σειδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.” ¹⁰καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σάρεπτα, εἰς τὸν πυλῶνα τῆς πόλεως· καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα συνέλεγεν ξύλα, καὶ ἐβόησεν ὀπίσω αὐτῆς Ἡλίου καὶ εἶπεν αὐτῇ “Λάβε δὴ ὀλίγον ὕδωρ εἰς ἄγγος καὶ πίομαι.” ¹¹καὶ ἐπορεύθη λαβεῖν, καὶ ἐβόησεν ὀπίσω αὐτῆς Ἡλίου καὶ εἶπεν “Δήμψη δὴ μοι ψωμὸν ἄρτου τοῦ ἐν τῇ χειρὶ σου.” ¹²καὶ εἶπεν ἡ γυνὴ “Ζῆ Κύριος ὁ θεός σου, εἰ ἔστιν μοι ἐν κρυφίας ἀλλ’ ἢ ὅσον δρᾶξ ἀλεύρου ἐν τῇ ὑδρίᾳ, καὶ ὀλίγον ἔλαιον ἐν τῷ καψάκῃ· καὶ ἰδοὺ συλλέγω δύο ξυλάρια, καὶ εἰσελεύσομαι καὶ ποιήσω αὐτὸ ἐμαυτῇ καὶ τοῖς τέκνοις μου,

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19. ἐν ᾧ . . . ἐκεῖ: § 87. — ἐκοίμωσεν: here = *laid*. Cp. ii K. 8².

καὶ ἐκοίμισε αὐτὸν ἐπὶ τῆς κλίνης. ²⁰ καὶ ἀνεβόησεν Ἡλειὺν καὶ εἶπεν “Οἶμοι Κύριε, ὁ μάρτυς τῆς χήρας μεθ’ ἧς ἐγὼ κατοικῶ μετ’ αὐτῆς, σὺ κεκάκωκας τοῦ θανατῶσαι τὸν υἱὸν αὐτῆς.” ²¹ καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρίς, καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν “Κύριε ὁ θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν.” ²² καὶ ἐγένετο οὕτως, καὶ ἀνεβόησεν τὸ παιδάριον. ²³ καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερώου εἰς τὸν οἶκον καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ· καὶ εἶπεν Ἡλειοῦ “Βλέπε, ἥ ὁ υἱός σου.” ²⁴ καὶ εἶπεν ἡ γυνὴ πρὸς Ἡλειοῦ “Ἰδοὺ ἐγνωνκα ὅτι σὺ ἄνθρωπος θεοῦ, καὶ ῥῆμα Κυρίου ἐν στόματί σου ἀληθινόν.”

¹ Καὶ ἐγένετο μεθ’ ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἡλειοῦ ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων “Πορεύθητι καὶ ὀφθῇτι τῷ Ἀχαάβ, καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς.” ² καὶ ἐπορεύθη Ἡλειοῦ τοῦ ὀφθῆναι τῷ Ἀχαάβ, καὶ ἡ λιμὸς κραταῖα ἐν Σαμαρείᾳ. ³ καὶ ἐκάλεσεν Ἀχαάβ τὸν Ἀβδείου τὸν οἰκονόμον· καὶ Ἀβδείου ἦν φοβούμενος τὸν κύριον σφόδρα. ⁴ καὶ ἐγένετο ἐν τῷ τύπτειν τὴν Ἰεζάβελ

20. ἀνεβόησεν Ἡλειοῦ: Hebrew, ‘he cried unto the LORD.’ The words ‘unto the LORD’ in Hebrew might easily be taken for ‘Elijah.’ — ὁ μάρτυς τῆς χήρας: here the Greek departs from the Hebrew, and is not very intelligible. ὁ μάρτυς seems to be nominative for vocative, in apposition with Κύριε, like Κύριε ὁ θεός μου in 21. A agrees with B here, which is surprising in view of the general conformity of A to the Massoretic text.

21. ἐνεφύσησεν τῷ παιδαρίῳ: he breathed into the child. R.V. ‘he stretched himself upon the child.’

22. καὶ ἐγένετο κτλ.: this verse is

shorter in the Greek than in the Hebrew. Cp. R.V.—ἀνεβόησεν: this word seems to have crept in here from verse 20, in place of ἀνεβλώσεν, which Josephus (*Ant.* VIII 13 § 2) employs in this context. A has ἐξῆσεν.

1. μεθ’ ἡμέρας πολλὰς: § 86. Josephus (*Ant.* VIII 13 § 4) says χρόνου δ’ ὀλίγου διελθόντος.—ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ: presumably explanatory of μεθ’ ἡμέρας πολλὰς, and so three years after the miracle just recorded.

3. Ἀβδείου: Hebrew Ὀβadiahu, Vulgate *Abdias*, English *Obadiah*.—ἦν φοβούμενος: analytic form of im-

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τοὺς προφῆτας Κυρίου καὶ ἔλαβεν Ἀβδείου ἑκατὸν ἄνδρας προφῆτας καὶ ἔκρυνψεν αὐτοὺς κατὰ πεντήκοντα ἐν σπηλαίῳ, καὶ διέτρεφεν αὐτοὺς ἐν ἄρτῳ καὶ ὕδατι. ⁵ καὶ εἶπεν Ἀχαάβ πρὸς Ἀβδείου “Δεῦρο καὶ διέλθωμεν ἐπὶ τὴν γῆν ἐπὶ πηγὰς τῶν ὑδάτων καὶ ἐπὶ χειμάρρους, ἐάν πως εὕρωμεν βοτάνην καὶ περιποιησώμεθα ἵππους καὶ ἡμιόνους, καὶ οὐκ ἐξολοθρευθήσονται ἀπὸ τῶν σκηνῶν.” ⁶ καὶ ἐμέρισαν ἑαυτοῖς τὴν ὁδὸν τοῦ διελθεῖν αὐτήν· Ἀχαάβ ἐπορεύθη ἐν ὁδῷ μιᾷ, καὶ Ἀβδείου ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος. ⁷ Καὶ ἦν Ἀβδείου ἐν τῇ ὁδῷ μόνος, καὶ ἦλθεν Ἡλείου εἰς συνάντησιν αὐτοῦ μόνος· καὶ Ἀβδείου ἔσπευσεν καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ εἶπεν “Εἰ σὺ εἶ αὐτός, κύριέ μου Ἡλείου;” ⁸ καὶ εἶπεν Ἡλείου αὐτῷ “Ἐγὼ· πορεύου, λέγε τῷ κυρίῳ σου ‘Ἰδοὺ Ἡλείου.’” ⁹ καὶ εἶπεν Ἀβδείου “Τί ἡμάρτηκα, ὅτι δίδως τὸν δούλόν σου εἰς χεῖρα Ἀχαάβ τοῦ θανατῶσαι με;” ¹⁰ ὁ Κύριος ὁ θεὸς σου, εἰ ἔστιν ἔθνος ἢ βασιλεία οὗ οὐκ ἀπέστειλεν ὁ κύριός μου ζητεῖν σε, καὶ εἰ εἶπον ‘Οὐκ ἔστιν·’ καὶ ἐνέπρησεν τὴν βασιλείαν καὶ τὰς χώρας αὐτῆς, ὅτι οὐχ εὕρηκέν σε. ¹¹ καὶ νῦν σὺ λέγεις

perfect. Here due to imitation of the Hebrew.

4. ἐν ἄρτῳ: § 91.

5. Δεῦρο καὶ διέλθωμεν: this gives a better sense than the Hebrew, ‘Go.’ — ἐπὶ . . . ἐπὶ: *over the land, to look for*. — ἐξολοθρευθήσονται: Ex. 8²⁶ n. — ἀπὸ τῶν σκηνῶν: A has here *κηρῶν*, for which *σκηνῶν* seems here to have been written by mistake.

6. τὴν ὁδόν: Hebrew, ‘the land.’ — μιᾷ . . . ἄλλῃ: for the classical *ἄλλῃ μὲν . . . ἄλλῃ δέ*. § 39. After *μιᾷ* the Hebrew adds ‘alone.’ On the other hand the Greek here inserts *μόνος* twice, where it is not in the Hebrew.

7. καὶ Ἀβδείου ἔσπευσεν: Hebrew, ‘and he knew him.’ — Εἰ σὺ εἶ αὐτός: literally, *Art thou he?* The *εἰ* represents the Hebrew interrogative prefix = Latin *-ne*. § 100.

10. ὁ θεός σου: Obadiah is not disowning the worship of Jehovah on his own part, but acknowledging the higher religious standing of the prophet. Cp. i K. 15²⁰: iv K. 19⁴. — οὗ: = *of*. § 34. — καὶ ἐνέπρησεν κτλ.: here the Greek differs from the Hebrew. Cp. R.V. ‘And when they said, “He is not here,” he took an oath from the kingdom and nation, that they found thee not.’

‘Πορεύου, ἀνάγγελλε τῷ κυρίῳ σου.’ ¹² καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ, καὶ πνεῦμα Κυρίου ἀρεῖ σε εἰς τὴν γῆν ἣν οὐκ οἶδα· καὶ εἰσελεύσομαι ἀπαγγεῖλαι τῷ Ἀχαάβ, καὶ ἀποκτενέῃ με· καὶ ὁ δοῦλός σου ἐστὶν φοβούμενος τὸν κύριον ἐκ νεότητος αὐτοῦ. ¹³ καὶ οὐκ ἀπηγγέλη σοι τῷ κυρίῳ μου οἶα πεποίηκα ἐν τῷ ἀποκτείνειν Ἰεζάβελ τοὺς προφῆτας Κυρίου, καὶ ἔκρυψα ἀπὸ τῶν προφητῶν Κυρίου ἑκατὸν ἄνδρας ἀνὰ πεντήκοντα ἐν σπηλαίῳ καὶ ἔθρεψα ἐν ἄρτοις καὶ ὕδατι; ¹⁴ καὶ νῦν σὺ λέγεις μοι ‘Πορεύου, λέγε τῷ κυρίῳ σου “Ἰδοὺ Ἥλειός.”’ καὶ ἀποκτενέῃ με.” ¹⁵ καὶ εἶπεν Ἥλειός “Ζῇ Κύριος τῶν δυνάμεων ᾧ παρέστην ἐνώπιον αὐτοῦ, ὅτι σήμερον ὀφθήσομαι αὐτῷ.” ¹⁶ καὶ ἐπορεύθη Ἀβδειὸν εἰς συναντήν τῷ Ἀχαάβ καὶ ἀπήγγειλεν αὐτῷ· καὶ ἐξέδραμεν Ἀχαάβ καὶ ἐπορεύθη εἰς συνάντησιν Ἥλειός. ¹⁷ Καὶ ἐγένετο ὡς εἶδεν Ἀχαάβ τὸν Ἥλειόν, καὶ εἶπεν Ἀχαάβ πρὸς Ἥλειόν “Εἰ σὺ εἶ αὐτὸς ὁ διαστρέφων τὸν Ἰσραήλ;” ¹⁸ καὶ εἶπεν Ἥλειός “Οὐ διαστρέφω τὸν Ἰσραήλ, ὅτι ἄλλ’ ἢ σὺ καὶ ὁ οἶκος τοῦ πατρός σου ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν, καὶ ἐπορεύθης

12. καὶ ἔσται κτλ.: § 41. — εἰς τὴν γῆν ἣν οὐκ οἶδα: Hebrew, ‘to where I know not.’ A omits τὴν. — ἐστὶν φοβούμενος: the Hebrew has simply the participle, to which the copulative verb is supplied by the translator.

13. σοι τῷ κυρίῳ μου: the σοι seems to be inserted by the translator for clearness, since otherwise ‘my lord’ might be supposed to refer to Ahab. — ἀπὸ τῶν προφητῶν: the ἀπό here represents a Hebrew preposition having a partitive meaning. § 92. — ἀνὰ πεντήκοντα: if the translator had been in his most literal mood, he would here have given us πεντήκοντα πεντήκοντα. § 85.

15. Ζῇ κύριος . . . ὅτι: § 101.

16. συναντήν: used again in iv K. 2¹⁵, 5²⁶. In all three places A has συναντησιν. Cp. iii K. 20¹⁸ ἀπαντήν. — ἐξέδραμεν Ἀχαάβ καὶ ἐπορεύθη: Hebrew, ‘Ahab went.’

17. ὁ διαστρέφων: R.V. ‘thou troubler.’ The reference is apparently to the drought, with which Ahab taxes Elijah.

18. ὅτι ἄλλ’ ἢ: § 109. — καταλιμπάνειν: Gen. 39¹⁶ n. — καὶ ἐπορεύθης: for the irregularity of construction cp. ii Jn.² διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ’ ἡμῶν ἔσται εἰς τὸν αἰῶνα. — τὸν κύριον θεὸν ὑμῶν: Hebrew, ‘the commandments of Jehovah.’ — Βαα-

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ὀπίσω τῶν Βααλεῖμ. ¹⁹ καὶ νῦν ἀπόστειλον, συνάθροισον πρὸς μὲ πάντα Ἰσραὴλ· εἰς ὄρος τὸ Καρμήλιον, καὶ τοὺς προφῆτας τῆς αἰσχύνης τετρακοσίους καὶ πεντήκοντα καὶ τοὺς προφῆτας τῶν ἄλσων τετρακοσίους, ἐσθίοντας τράπεζαν Ἰεζάβελ.” ²⁰ καὶ ἀπέστειλεν Ἀχαάβ εἰς πάντα Ἰσραὴλ, καὶ ἐπισυνήγαγεν πάντας τοὺς προφῆτας εἰς ὄρος τὸ Καρμήλιον. ²¹ καὶ προσήγαγεν Ἥλειον πρὸς πάντας· καὶ εἶπεν αὐτοῖς Ἥλειού “Ἔως πότε ὑμεῖς χωλανεῖτε ἐπ’ ἀμφοτέραις ταῖς ἰγνύαις; εἰ ἔστιν Κύριος ὁ θεός, πορεύεσθε ὀπίσω αὐτοῦ· εἰ δὲ Βάαλ, πορεύεσθε ὀπίσω αὐτοῦ.” καὶ οὐκ ἀπεκρίθη ὁ λαὸς λόγον. ²² καὶ εἶπεν Ἥλειον πρὸς τὸν λαόν “Ἐγὼ ὑπολέλειμμαι προφήτης τοῦ κυρίου μονώτατος, καὶ οἱ προφῆται τοῦ Βάαλ τετρακόσιοι καὶ πεντήκοντα ἄνδρες, καὶ οἱ προφῆται τοῦ ἄλσους τετρακόσιοι.” ²⁸ δότωσαν

λεῖμ: the Hebrew plural of Baal, which originally meant only *owner* or *master*. Each Canaanite community gave this name to the god of its own special worship, sometimes with a distinctive addition, as Baal-zebul at Ekron (iv K. 12).

19. ὄρος τὸ Καρμήλιον: Jos. Ant. VIII 13 § 5 τὸ Καρμήλιον ὄρος.—τῆς αἰσχύνης: substituted for ‘of Baal’ here and in 25, but in 22 we have Βάαλ, as in the Hebrew throughout.—τῶν ἄλσων: Hebrew, ‘of the Asherah.’ Jos. Ant. VIII 13 § 5 τοὺς τῶν ἄλσεων προφῆτας: Vulg. prophetasque lucorum. It is generally agreed now that an asherah was a sacred pole or tree-trunk set up beside the altar in Canaanite places of worship (Jdg. 6²⁵). It seems certain however from Second Kings 21⁷ (cp. First Kings 15¹³) that there was also a goddess named Asherah. ‘The Asherah’ occurs in Jdg.

6²⁵: i K. 16³²: ii K. 13⁶, 23^{6, 7, 16}. The plural occurs in two forms—*Asheroth*, Jdg. 3⁷; *Asherim*, Ex. 34¹³: i K. 14¹⁵: ii K. 23¹⁴.—ἐσθίοντας τράπεζαν: the use of the accusative here is a Hebraism. Cp. Dan. Θ 1¹³ τῶν ἐσθόντων τὴν τράπεζαν τοῦ βασιλέως, where O’ has τοὺς ἐσθίοντας ἀπὸ τοῦ βασιλικοῦ δείπνου.

21. προσήγαγεν: intransitive, *dreue nigh*. This use occurs in Xenophon, and probably originated in military language. Cp. v. 30.—χωλανεῖτε ἐπ’ ἀμφοτέραις ταῖς ἰγνύαις: *will ye be lame on both legs*. R.V. ‘halt ye between two opinions.’ Ἰγνύα occurs only here in the LXX.

22. μονώτατος: for the superlative cp. Jdg. 3²⁷: ii K. 13^{32, 33}, 17²: iii K. 8³⁹, 19^{10, 14}, 22²¹: iv K. 10²³, 17¹⁸: i Mac. 10⁷⁰.—καὶ οἱ προφῆται τοῦ ἄλσους τετρακόσιοι: not in the Hebrew.

ἡμῖν δύο βόας, καὶ ἐκλεξάσθωσαν ἑαυτοῖς τὸν ἕνα, καὶ μελισάτωσαν καὶ ἐπιθέτωσαν ἐπὶ τῶν ξύλων καὶ πῦρ μὴ ἐπιθέτωσαν· καὶ ἐγὼ ποιήσω τὸν βούν τὸν ἄλλον, καὶ πῦρ οὐ μὴ ἐπιθῶ. ²⁴ καὶ βοᾷτε ἐν ὀνόματι θεῶν ὑμῶν, καὶ ἐγὼ ἐπικαλέσομαι ἐν ὀνόματι Κυρίου τοῦ θεοῦ μου· καὶ ἔσται ὁ θεὸς ὃς ἐὰν ἐπακούσῃ ἐν πυρί, οὗτος θεός.” καὶ ἀπεκρίθησαν πᾶς ὁ λαὸς καὶ εἶπον “Καλὸν τὸ ῥῆμα ὃ ἐλάλησας.” ²⁵ καὶ εἶπεν Ἡλίου τοῖς προφῆταις τῆς αἰσχύνῃς “Ἐκλέξασθε ἑαυτοῖς τὸν μόσχον τὸν ἕνα καὶ ποιήσατε πρῶτοι, ὅτι πολλοὶ ὑμεῖς, καὶ ἐπικαλέσασθε ἐν ὀνόματι θεοῦ ὑμῶν, καὶ πῦρ μὴ ἐπιθῇτε.” ²⁶ καὶ ἔλαβον τὸν μόσχον καὶ ἐποίησαν, καὶ ἐπεκαλοῦντο ἐν ὀνόματι τοῦ Βάαλ ἐκ πρωΐθεν ἕως μεσημβρίας καὶ εἶπον “Ἐπάκουσον ἡμῶν, ὁ Βάαλ, ἐπάκουσον ἡμῶν.” καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις· καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου οὐ ἐποίησαν. ²⁷ καὶ ἐγένετο μεσημβρία καὶ ἐμυκτήρισεν αὐτοὺς Ἡλίου ὁ Θεοσβείτης καὶ εἶπεν “Ἐπικαλεῖσθε ἐν φωνῇ μεγάλῃ, ὅτι θεὸς ἐστίν, ὅτι ἀδολεσχία αὐτῷ ἐστίν, καὶ ἅμα μὴ ποτε χρηματίζει αὐτός, ἢ μὴ ποτε καθεύδει αὐτός, καὶ ἐξανα-

23. *μελισάτωσαν*: *dismember*. A sacrificial term. Cp. 33, Lev. 16 *μελιούσιν αὐτὸ κατὰ μέλη*. It occurs also in Jdg. 19²⁹, 20⁶: i K. 11⁷: Mic. 3⁸. — *ποιήσω*: *will dress*, i.e. make ready for burning. Cp. 25^{26, 29}: Jdg. 6¹⁹. See Jdg. 13¹⁶ n.

24. *ἐν πυρί*: § 91.

25. *ἑαυτοῖς*: § 13.

26. *ἐκ πρωΐθεν*: § 34. — ὁ Βάαλ: nominative for vocative. A transcript from the Hebrew, and at the same time in accordance with popular usage in Greek. § 50.

27. *ἐμυκτήρισεν*: a rare word outside the LXX, but familiar to us through its use in Gal. 6⁷. Cp. iv K.

19²¹. — ὁ Θεοσβείτης: not in the Hebrew. — ἀδολεσχία: this word is used in classical Greek, not only for ‘idle chatter,’ but also for ‘subtle reasoning.’ The latter meaning appears to have originated out of the former in connexion with the discourses of Socrates, and we have the key to the transition in *Crat.* 401 B, where Plato ironically takes up the term ἀδολέσχης, which had been flung at Socrates (*Ar. Nub.* 1485). Hence ἀδολεσχία αὐτῷ ἐστίν becomes possible as a translation of the same Hebrew, which is rendered by the Revisers ‘he is musing.’ — μὴ ποτε: *haply*. Gen. 43¹² n. — χρηματίζ-

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στήσεται.” ²⁸ καὶ ἐπεκαλοῦντο ἐν φωνῇ μεγάλῃ, καὶ κατετέμνοντο ἐν μαχαίρᾳ καὶ σειρομάσταις ἕως ἐκχύσεως αἵματος ἐπ’ αὐτούς, ²⁹ καὶ ἐπροφήτευσαν ἕως οὗ παρήλθεν τὸ δειλινόν. καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν, καὶ ἐλάλησεν Ἡλειὺν πρὸς τοὺς προφῆτας τῶν προσοχθισμάτων λέγων “Μετάστητε ἀπὸ τοῦ νῦν, καὶ ἐγὼ ποιήσω τὸ ὀλοκαύτωμά μου.” καὶ μετέστησαν καὶ ἀπῆλθον. ³⁰ καὶ εἶπεν Ἡλειὺν πρὸς τὸν λαόν “Προσαγάγετε πρὸς μέ.” καὶ προσήγαγεν πᾶς ὁ λαὸς πρὸς αὐτόν. ³¹ καὶ ἔλαβεν Ἡλειὺν δώδεκα λίθους κατ’ ἀριθμὸν φυλῶν Ἰσραὴλ, ὡς ἐλάλησεν Κύριος πρὸς αὐτὸν λέγων “Ἰσραὴλ ἔσται τὸ ὄνομά σου.” ³² καὶ ᾠκοδόμησεν τοὺς λίθους ἐν ὀνόματι Κυρίου, καὶ ἰάσατο τὸ θυσιαστήριον τὸ κατεσκευασμένον,

ζει: R. V. ‘he is gone aside’; *cp.* German *Abtritt*. After this the Hebrew has ‘or he is on a journey,’ which Josephus (*Ant.* VIII 13 § 5) also read — *μεγάλη βοή καλεῖν αὐτοὺς ἐκέλευε τοὺς θεοὺς, ἣ γὰρ ἀποδημεῖν αὐτοὺς ἢ καθεύδειν.*

28. σειρομάσταις: *σειρομάστης* or *σειρομάστης* is literally a *pit-searcher*, and then used for a kind of lance; see L. & S. The word occurs also in Nb. 25⁷: Jdg. 5⁸ (A): iv K. 11¹⁰: Joel 3¹⁰. Josephus also uses it in this context.

29. ἐπροφήτευσαν: § 19. — *ἕως οὗ παρήλθεν τὸ δειλινόν:* *until the afternoon was gone by.* These words seem to correspond to those rendered in the R. V. ‘when midday was past.’ But there is some difference in the order of the words here between the text of the Seventy and our Hebrew. Elsewhere in the LXX τὸ δειλινόν, when used of time, is adverbial — Gen. 3⁸: Ex. 29^{38, 41}: Lvt. 6²⁰: Susannah O’⁷. In i Esd. 5⁴⁹ we have ὀλοκαυτώματα Κυρίῳ τὸ πρωῒον

καὶ τὸ δειλινόν. — ὡς ὁ καιρὸς κτλ.: *cp.* i Esd. 8⁶⁹ ἐκαθήμεν περιλυπτοὺς ἕως τῆς δειλινῆς θυσίας. — καὶ ἐλάλησεν . . . ἀπῆλθον: the Greek here departs altogether from the Hebrew, as may be seen by a comparison with the R. V. — *προσοχθισμάτων:* *offences*, a substitution for ‘Baal,’ like τῆς αἰσχύνῃς in 19. So in 11²⁸, 16²³ καὶ ἔστησεν θυσιαστήριον τῷ Βαάλ ἐν οἴκῳ τῶν προσοχθισμάτων αὐτοῦ (R. V. ‘in the house of Baal’). *Cp.* iv K. 23¹³ τῇ Ἀσάτρη προσοχθισματι Σιδωνίων καὶ τῷ Χαμὼς προσοχθισματι Μωάβ καὶ τῷ Μολχὼδ βδελύγματι υἱῶν Ἀμμὼν. — ὀλοκαύτωμα: very common in the LXX, in which it does duty for five different Hebrew words.

30. Προσαγάγετε: v. 21 n.

31. Ἰσραὴλ: Hebrew, ‘of the sons of Jacob.’

32. ἰάσατο: for this use of *ἰάσατο* we may compare Nehemiah 4² (= ii Esd. 14²) in the Oxford text of the Vatican Ms. καὶ σήμερον ἰάσονται τοὺς λίθους, where the R. V. has ‘will they

καὶ ἐποίησεν θάλασσαν χωροῦσαν δύο μετρητὰς σπέρματος κυκλόθεν τοῦ θυσιαστηρίου. ³³ καὶ ἐστοίβασεν τὰς σχίδακας ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν, καὶ ἐμέλισεν τὸ ὀλοκαύτωμα καὶ ἐπέθηκεν τὰς σχίδακας, καὶ ἐστοίβασεν ἐπὶ τὸ θυσιαστήριον. ³⁴ καὶ εἶπεν “Δάβετέ μοι τέσσαρας ὑδρίας ὕδατος, καὶ ἐπιχέετε ἐπὶ τὸ ὀλοκαύτωμα καὶ ἐπὶ τὰς σχίδακας.” καὶ ἐποίησαν οὕτως. καὶ εἶπεν “Δευτερώσατε.” καὶ ἐδευτέρωσαν. καὶ εἶπεν “Τρισσώσατε.” καὶ ἐτρίσσευσαν. ³⁵ καὶ διεπορεύετο τὸ ὕδωρ κύκλῳ τοῦ θυσιαστηρίου, καὶ τὴν θάλασσαν ἔπλησαν ὕδατος. ³⁶ καὶ ἀνεβόησεν Ἡλίου εἰς τὸν οὐρανὸν καὶ εἶπεν “Κύριε ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰσραὴλ, ἐπάκουσόν μου, Κύριε, ἐπάκουσόν μου σήμερον ἐν πυρί, καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος ὅτι σὺ Κύριος ὁ θεὸς Ἰσραὴλ, καὶ γὰρ δούλός σου καὶ διὰ σέ πεποίηκα τὰ ἔργα ταῦτα. ³⁷ ἐπάκουσόν μου, Κύριε,

revive the stones?’ The words relating to the repair of the altar come in the Hebrew at the end of verse 30. — *θάλασσαν*: cp. verses 35, 38. *θάλασσα* in these passages means ‘trench.’ They are the only ones in which it is employed to translate the particular word here used in the Hebrew. Josephus (*Ant.* VIII 13 § 5) uses *δεξαμένη* in this connexion. — *δύο μετρητὰς*: this represents a dual form in the Hebrew, which the Revisers render in the margin ‘a two-seah measure.’ — *κυκλόθεν*: this and *κύκλῳ* in 35 are renderings of the same Hebrew original. § 97.

33. ἐστοίβασεν: *he piled. Cp.* Lvt. 1⁷ *ἐπιστοιβάσουσιν ξύλα ἐπὶ τὸ πῦρ*; also Lvt. 6¹²: Josh. 2⁶: Cant. 2⁶. — *σχίδακας*: *σχίδαξ* = *σχίφα*, Latin *scindula*, a piece of cleft wood, occurs in the LXX only here and in verse 38. — *ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν*: not

in the Hebrew. — *ἐμέλισεν*: verse 23 n.

34. Δευτερώσατε: a word confined to Biblical Greek, and perhaps coined to translate the particular Hebrew word here used. See Gen. 41²² n. — **Τρισσώσατε**: probably another coinage to suit this particular passage. — **ἐτρίσσευσαν**: A has *ἐτρίσσωσαν*. *Τρισσεύειν* occurs without variant in i K. 20^{19, 20} in the sense of ‘doing a thing a second time.’ *Δευτερεύειν* in the four passages in which it occurs in the LXX means ‘to be second,’ e.g. Esther 4⁸ *Ἀμάν ὁ δευτερώων τῷ βασιλεῖ*.

35. κύκλῳ: verse 32 n. — **ἔπλησαν**: Hebrew, ‘he filled.’

36. καὶ ἀνεβόησεν Ἡλίου εἰς τὸν οὐρανόν: different from the Hebrew. Cp. R.V. — *ἐπάκουσόν μου . . . ἐν πυρί*: not in the Hebrew. — *γνώτωσαν πᾶς ὁ λαὸς οὗτος*: R.V. ‘let it be known this day.’

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ἐπάκουσόν μου, καὶ γνώτω ὁ λαὸς οὗτος ὅτι σὺ Κύριος ὁ θεός, καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω.”

³⁸ καὶ ἔπεσεν πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν τὰ ὀλοκαυτώματα καὶ τὰς σχίδας καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάσῃ, καὶ τοὺς λίθους καὶ τὸν χεὺν ἐξέλιξεν τὸ πῦρ. ³⁹ καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον αὐτῶν καὶ εἶπον “Ἀληθῶς Κύριος ὁ θεός· αὐτὸς ὁ θεός.” ⁴⁰ καὶ εἶπεν Ἡλίου πρὸς τὸν λαόν “Συλλάβετε τοὺς προφήτας τοῦ Βάαλ, μηθεὶς σωθήτω ἐξ αὐτῶν.” καὶ συνέλαβον αὐτούς, καὶ κατάγει αὐτοὺς Ἡλίου εἰς τὸν χειμάρρον Κεισῶν καὶ ἔσφαξεν αὐτοὺς ἐκεῖ. ⁴¹ Καὶ εἶπεν Ἡλίου τῷ Ἀχαάβ “Ἀνάβηθι καὶ φάγε καὶ πίε, ὅτι φωνὴ τῶν ποδῶν τοῦ ἵετοῦ.” ⁴² καὶ ἀνέβη Ἀχαάβ τοῦ φαγεῖν καὶ πιεῖν· καὶ Ἡλίου ἀνέβη ἐπὶ τὸν Κάρμηλον, καὶ ἔκυψεν ἐπὶ τὴν γῆν καὶ ἔθηκεν τὸ πρόσωπον αὐτοῦ ἀνὰ μέσον τῶν γονάτων αὐτοῦ, ⁴³ καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ “Ἀνάβηθι καὶ ἐπίβλεψον ὁδὸν τῆς θαλάσσης.” καὶ ἐπέβλεψεν τὸ παιδάριον καὶ εἶπεν “Οὐκ ἔστιν οὐθέν.” καὶ εἶπεν Ἡλίου “Καὶ σὺ ἐπίστρεψον ἐπτάκι, καὶ ἀπόστρεψον ἐπτάκι.” ⁴⁴ καὶ ἀπέστρεψεν τὸ παιδάριον ἐπτάκι· καὶ ἐγένετο ἐν τῷ ἐβδόμῳ, καὶ ἰδοὺ νεφέλη μικρὰ ὡς ἰχνος ἀνδρὸς ἀνάγουσα ὕδωρ.

37. γνώτω: in 36 γνώτωσαν. The difference is not due to the Hebrew, which has the plural here.

38. καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάσῃ: in the Hebrew this comes more naturally at the end of the verse. — χεὺν: dust, as generally in the LXX. Cp. Mk. 6¹¹ and see Ex. 8¹⁸ n. — ἐξέλιξεν: = ἐξέλειξεν. Nb. 22⁴ n.

41. τῶν ποδῶν: an unexpectedly poetical turn. Hebrew, ‘of abundance.’

43. ὁδὸν τῆς θαλάσσης: towards

the sea, a Hebraism. Cp. Dt. 1¹⁹ ὁδὸν βροῦς τοῦ Ἀμορραίου: Mt. 4¹⁸ ὁδὸν θαλάσσης. — ἐπίστρεψον . . . ἀπόστρεψον: R.V. ‘Go again seven times.’ — ἐπτάκι: A has ἐπτακίς here and in verse 44.

44. ἰχνος: used in the LXX, not only for the sole of the foot, as in Josh. 1⁸ πᾶς ὁ τόπος ἐφ’ ᾧ ἂν ἐπιβῇτε τῷ ἰχνει τῶν ποδῶν ὑμῶν, but also for the palm of the hand. i K. 5⁴: iv K. 9²⁶ τὰ ἰχνη τῶν χειρῶν. Jos. Ant. VIII 13 § 16 οὐ πλέον ἰχνους ἀνθρώπου. — ἀνάγουσα ὕδωρ: not in the Hebrew.

καὶ εἶπεν “Ἀνάβηθι καὶ εἰπὸν Ἀχαάβ ‘Ζεῦξον τὸ ἄρμα σου καὶ κατὰβηθι, μὴ καταλάβῃ σε ὁ ὑέτος.’” ⁴⁵ καὶ ἐγένετο ἕως ὧδε καὶ ὧδε, καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι, καὶ ἐγένετο ὁ ὑέτος μέγας· καὶ ἔκλαεν καὶ ἐπορεύετο Ἀχαάβ εἰς Ἰσραήλ. ⁴⁶ καὶ χεὶρ Κυρίου ἐπὶ τὸν Ἡλίου· καὶ συνέσφιγξεν τὴν ὀσφὺν αὐτοῦ, καὶ ἔτρεχεν ἔμπροσθεν Ἀχαάβ εἰς Ἰσραήλ.

¹ Καὶ ἀνήγγειλεν Ἀχαάβ τῇ Ἰεζάβελ γυναικὶ αὐτοῦ πάντα ἃ ἐποίησεν Ἡλίου καὶ ὡς ἀπέκτεινεν τοὺς προφῆτας ἐν ῥομφαίᾳ. ² καὶ ἀπέστειλεν Ἰεζάβελ πρὸς Ἡλίου καὶ εἶπεν “Εἰ σὺ εἶ Ἡλίου καὶ ἐγὼ Ἰεζάβελ, τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι ταύτην τὴν ὥραν αὐριον θήσομαι τὴν ψυχὴν σου καθὼς ψυχὴν ἑνὸς ἐξ αὐτῶν.” ³ καὶ ἐφοβήθη Ἡλίου, καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἑαυτοῦ, καὶ ἔρχεται εἰς Βηρσαβее γῆν Ἰούδα, καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ. ⁴ καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας, καὶ ἦλθεν καὶ ἐκάθισεν ὑποκάτω Ῥαθμέν· καὶ ἤτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ

45. *ἕως ὧδε καὶ ὧδε*: a Hebraism, literally *until thus and thus*. Here the context gives the force of *meanwhile*. — *ἔκλαεν*: Hebrew, ‘rode.’ How *ἔκλαεν* comes here is not plain, and the usual LXX form is *ἔκλαιεν*, which A. has. — *Ἰσραήλ*: a mistake for ‘Jezreel.’ So also in the next verse and in chapter 20. Jos. *Ant.* VIII 13 § 6 καὶ ὁ μὲν εἰς Ἰερσάηλαν πόλιν παραγίνεταί.

46. *συνέσφιγξεν*: this compound, which is not to be found in L. & S., occurs also in Ex. 38²⁹: Lvt. 8⁷: Dt. 15⁷. — *εἰς Ἰσραήλ*: a distance of about sixteen miles.

1. *γυναικὶ αὐτοῦ*: not in the Hebrew.

2. *Εἰ σὺ . . . Ἰεζάβελ*: not in the Hebrew. — *τάδε . . . καὶ τάδε προσθείη*: a Hebraism. Cp. Ruth 1⁷: i K. 14⁴⁴, 20¹⁸, 25²²: ii K. 3^{9, 35}, 19¹⁸: iii K. 2²⁸, 21¹⁰: iv K. 6⁸¹. — *ὁ θεός*: the verb being plural, the R.V. has here ‘the gods.’ — *ἔτι*: (*know*) *that*, etc. § 107.

3. *κατὰ τὴν ψυχὴν ἑαυτοῦ*: R.V. ‘for his life.’ A Hebraism. — *γῆν Ἰούδα*: in apposition to *Βηρσαβее*, but the genitive would be more appropriate. The specification of Beer-Sheba as belonging to Judah has been thought to stamp the story of Elijah as emanating from the Northern Kingdom. If so, it must have been written before the capture of Samaria in B.C. 722.

4. *Ῥαθμέν*: here the translator has

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εἶπεν “Ἰκανούσθω νῦν, λάβε δὴ τὴν ψυχὴν μου ἀπ’ ἐμοῦ, Κύριε, ὅτι οὐ κρείσσων ἐγὼ εἰμι ὑπὲρ τοὺς πατέρας μου.”⁶ καὶ ἐκοιμήθη καὶ ὑπνωσεν ἐκεῖ ὑπὸ φυτόν· καὶ ἰδοὺ τις ᾗψατο αὐτοῦ καὶ εἶπεν αὐτῷ “Ἀνάστηθι καὶ φάγε.”⁷ καὶ ἐπέβλεψεν Ἡλίου, καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ ἐνκρυφίας ὀλυρείτης καὶ καψάκης ὕδατος· καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν, καὶ ἐπιστρέψας ἐκοιμήθη. Ἰ καὶ ἐπέστρεψεν ὁ ἄγγελος Κυρίου ἐκ δευτέρου, καὶ ᾗψατο αὐτοῦ καὶ εἶπεν αὐτῷ “Ἀνάστα, φάγε· ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός.”⁸ καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν· καὶ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας ἕως ὄρους Χωρήβ.⁹ Καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ· καὶ ἰδοὺ ῥῆμα Κυρίου πρὸς αὐτὸν καὶ εἶπεν “Τί σὺ ἐνταῦθα, Ἡλίου;”¹⁰ καὶ εἶπεν Ἡλίου “Ζηλῶν ἐζήλωκα τῷ κυρίῳ Παντοκράτορι, ὅτι

found himself at a loss, and left the word before him untranslated, which gives it the appearance of being a proper name. There is something wrong, as the consonants do not correspond with the Hebrew. The R.V. gives ‘juniper tree’ with a marginal alternative ‘broom.’ — τὴν ψυχὴν αὐτοῦ: R.V. ‘for himself.’ A Hebraism. — Ἰκανούσθω: *cp.* Nb. 18⁷: Dt. 1⁶, 2⁸, 32⁶: iii K. 12²⁸, 21¹¹: i Chr. 21¹⁵: Ezra 44⁶, 45⁹. — κρείσσων . . . ὑπὲρ: § 94.

5. φυτόν: the Hebrew here is the same as that which was transliterated ῥαθμὲν, so that the translator is aware that it means a plant of some kind. Josephus (*Ant.* VIII 13 § 7) has πρὸς τινὶ δένδρῳ. — τις: Hebrew, ‘an angel.’

6. Ἡλίου: not in the Hebrew. — ἐνκρυφίας: Ex. 12²⁹ n. — ὀλυρείτης: *made of rye.* Gen. 40¹⁶ n. For ἐνκρυφίας ὀλυρείτης the R.V. has ‘a cake

baken on the coals.’ — καψάκης: 17¹² n.

7. Ἀνάστα: § 32.

8. ὄρους Χωρήβ: Hebrew, ‘Horeb, the mount of God.’ Jos. *Ant.* VIII 13 § 7 *eis* τὸ Σιναιὸν καλούμενον ὄρος. On Horeb see Ex. 31, 17⁶, 33⁶. The Jahvist is supposed to represent Sinai as the sacred mountain and the Elohist Horeb. The length of time assigned for the journey indicates geographical ignorance on the part of the writer.

9. τὸ σπήλαιον: so also in the Hebrew, though the English has here ‘a cave.’ The reference is evidently to some place known in the writer’s time, haply the spot which had been identified with the ὁπὴ τῆς πέτρας of Ex. 33²². Josephus (*Ant.* VIII 13 § 7) has σπήλαιόν τι κοῖλον.

10. τῷ κυρίῳ Παντοκράτορι: *for Jehovah the God of hosts.* The word which is here rendered παντοκράτωρ

ἐνκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσί μου τὴν ψυχὴν λαβεῖν αὐτήν.” ¹¹ καὶ εἶπεν “Ἐξελεύσῃ αὖριον καὶ στήσῃ ἐνώπιον Κυρίου ἐν τῷ ὄρει· ἰδοὺ παρελεύσεται Κύριος.” καὶ πνεῦμα μέγα κραταῖον διαλύον ὄρη καὶ συντριβὸν πέτρας ἐνώπιον Κυρίου, ἐν τῷ πνεύματι Κυρίου· καὶ μετὰ τὸ πνεῦμα συνσεισμός, οὐκ ἐν τῷ συνσεισμῷ Κύριος· ¹² καὶ μετὰ τὸν συνσεισμόν πῦρ, οὐκ ἐν τῷ πυρὶ Κύριος· καὶ μετὰ τὸ πῦρ φωνὴ αὖρας λεπτῆς. ¹³ καὶ ἐγένετο ὡς ἤκουσεν Ἡλίου, καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῇ μηλωτῇ ἑαυτοῦ, καὶ ἐξῆλθεν καὶ ἔστη ὑπὸ σπήλαιον· καὶ ἰδοὺ πρὸς αὐτὸν φωνὴ καὶ εἶπεν “Τί σὺ ἐνταῦθα, Ἡλίου;” ¹⁴ καὶ εἶπεν Ἡλίου “Ζηλῶν ἐζήλωκα τῷ κυρίῳ Παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ, τὴν διαθήκην σου καὶ τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν.” ¹⁵ καὶ εἶπεν Κύριος πρὸς αὐτόν “Πορεύου, ἀνάστρεφε εἰς τὴν ὁδόν σου,

was in 18¹⁶ translated by τῶν δυνάμεων. παντοκράτωρ occurs first in the LXX in ii K. 5¹⁰, after which it becomes very common.—σέ: Hebrew, ‘thy covenant.’

11. αὖριον: not in the Hebrew. — ἐν τῷ πνεύματι Κυρίου: the Oxford text here gives the reading required — οὐκ ἐν τῷ πνεύματι Κυρίου. — συνσεισμός: there are ten occurrences of this word in the LXX, of which three are before us. Zech. 14⁵ is the only passage in which it corresponds to the same Hebrew original as here.

12. φωνὴ αὖρας λεπτῆς: R.V. margin ‘a sound of gentle stillness.’

13. μηλωτῇ: sheerskin, a kind of

cloak. The word occurs in the LXX five times (iii K. 19^{13, 19}: iv K. 28, 12, 14), always as a transliteration of the same word, and always in connexion with Elijah. Hence we may infer that its use in Hb. 11⁸⁷ contains a tacit reference to him. Cp. Clem. i Cor. 17¹ Μιμηταὶ γενώμεθα κακέων ὀλτινῶν ἐν δέρμασιν αἰγίωις καὶ μηλωταῖς περιεπάτησαν. In Zech. 13⁴ the same Hebrew word is translated δέρρις τριχίση.

14. σέ: this is not wanted here, as ἐγκατέλιπον ought to govern τὴν διαθήκην σου. In verse 10 it was substituted for it. — ὑπολέλειμμαι: = ὑπολέλειμμαι in verse 10. § 37.

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καὶ ἤξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκού· καὶ ἤξεις καὶ
 χρίσεις τὸν Ἀζαήλ εἰς βασιλέα τῆς Συρίας· ¹⁶ καὶ τὸν
 υἱὸν Εἰὸν υἱοῦ Ναμεσθεὶ χρίσεις εἰς βασιλέα ἐπὶ Ἰσραήλ·
 καὶ τὸν Ἐλειαίε υἱὸν Σαφάθ χρίσεις ἐξ Ἐβαλμαουλά
 προφήτην ἀντὶ σοῦ. ¹⁷ καὶ ἔσται τὸν σωζόμενον ἐκ
 ῥομφαίας Ἀζαήλ θανατώσει Εἰού, καὶ τὸν σωζόμενον
 ἐκ ῥομφαίας Εἰὸν θανατώσει Ἐλειαίε. ¹⁸ καὶ καταλεί-
 ψεις ἐν Ἰσραήλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ
 οὐκ ὤκλασαν γόνυ τῷ Βάαλ, καὶ πᾶν στόμα ὃ οὐ προσε-
 κύνησεν αὐτῷ.” ¹⁹ Καὶ ἀπήλθεν ἐκεῖθεν, καὶ εὗρίσκει
 τὸν Ἐλειαίε υἱὸν Σαφάτ, καὶ αὐτὸς ἡροτρία ἐν βουσὶν·
 δώδεκα ζεύγη ἐνώπιον αὐτοῦ, καὶ αὐτὸς ἐν τοῖς δώδεκα·
 ἐπήλθεν ἐπ’ αὐτόν, καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ’
 αὐτόν. ²⁰ καὶ κατέλιπεν Ἐλειαίε τὰς βόας, καὶ κατέδρα-
 μεν ὀπίσω Ἥλειου καὶ εἶπεν “Καταφιλήσω τὸν πατέρα
 μου καὶ ἀκολουθήσω ὀπίσω σου.” καὶ εἶπεν Ἥλειος “Ἀνά-
 στρεφε, ὅτι πεποίηκά σοι.” ²¹ καὶ ἀνέστρεψεν ἐξόπισθεν

15. καὶ ἤξεις εἰς τὴν ὁδόν: not in the Hebrew.

16. τὸν υἱὸν Εἰὸν υἱοῦ Ναμεσθεὶ: Hebrew, ‘Jehu the son of Nimshi.’ A comparison with iv K. 9² υἱὸν Ἰωσαφάθ Εἰὸν υἱοῦ Ναμεσσεὶ, *Jehu the son of Jehoshaphat the son of Nimshi*, makes it seem likely that Ἰωσαφάθ has dropped out here before Jehu.

17. καὶ τὸν σωζόμενον . . . Ἐλειαίε: Josephus (*Ant.* VIII 13 § 7) has suppressed this, or else did not find it in his copy.

18. καταλείψεις: Hebrew, ‘I will leave.’ — ὤκλασαν γόνυ: the repetition of γόνυ is not due to the Hebrew, but apparently to a feeling that the first aorist must be transitive. In 8⁶⁴ the perfect participle ὀκλακώς is used in-

transitively. The word is used only in these two passages of the LXX, but is quite classical.

19. Ἐλειαίε: Hebrew *Elisha* = ‘God is salvation.’ — ἡροτρία: *Jdg.* 14¹⁸ n. — δώδεκα ζεύγη κτλ.: Josephus (*Ant.* VIII 13 § 7) explains that there were other persons ploughing with Elisha. Twelve oxen yoked to one plough have been seen within living memory on Beachy Head, but δώδεκα ζεύγη would be double this number.

20. καταφιλήσω . . . ἀκολουθήσω: the former is aorist subjunctive, the latter future indicative. — ὅτι πεποίηκά σοι: R.V. ‘for what have I done to thee?’ The Greek translator has neglected the interrogative, and so left the words without a meaning, unless we

αὐτοῦ, καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν, καὶ ἔδωκεν τῷ λαῷ καὶ ἔφαγον· καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω Ἡλίου, καὶ ἔλειτούργει αὐτῷ.

¹ Καὶ ἀμπελὼν εἰς ἦν τῷ Ναβουθαὶ τῷ Ἰσραηλείτῃ παρὰ τῷ ἄλφ Ἀχαάβ βασιλέως Σαμαρείας. ² καὶ ἐλάλησεν Ἀχαάβ πρὸς Ναβουθαὶ λέγων “Δός μοι τὸν ἀμπελῶνά σου καὶ ἔσται μοι εἰς κῆπον λαχάνων, ὅτι ἐγγίω οὗτος τῷ οἴκῳ μου, καὶ δώσω σοι ἀμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν· εἰ δὲ ἀρέσκει ἐνώπιόν σου, δώσω σοι ἀργύριον ἀλλαγμα ἀμπελῶνός σου τούτου, καὶ ἔσται μοι εἰς κῆπον λαχάνων.” ³ καὶ εἶπεν Ναβουθαὶ πρὸς Ἀχαάβ “Μὴ γένοιτό μοι παρὰ θεοῦ μου δοῦναι κληρονομίαν πατέρων μου σοί.” ⁴ καὶ ἐγένετο τὸ πνεῦμα Ἀχαάβ τεταραγμένον, καὶ ἐκοιμήθη ἐπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυψεν τὸ πρόσωπον αὐτοῦ, καὶ οὐκ ἔφαγεν ἄρτον. ⁵ καὶ εἰσῆλθεν Ἰεζάβελ ἡ γυνὴ αὐτοῦ πρὸς αὐτόν καὶ ἐλάλησεν πρὸς αὐτόν “Τί τὸ πνεῦμά σου τεταραγμένον, καὶ οὐκ εἶ σὺ ἐσθίων ἄρτον;” ⁶ καὶ εἶπεν πρὸς αὐτήν “Ὅτι ἐλάλησα πρὸς Ναβουθαὶ τὸν Ἰσραηλείτην λέγων ‘Δός μοι τὸν ἀμπελῶνά σου ἀργυρίου· εἰ δὲ βούλει, δώσω σοι ἀμπελῶνα ἄλλον ἀντ’ αὐτοῦ.’” καὶ εἶπεν ‘Οὐ δώσω σοι κληρονομίαν πατέρων μου.’” ⁷ καὶ εἶπεν

read *ὅτι*, and render for *anything I have done to thee*.

1. καὶ ἀμπελῶν: the connecting formula ‘And it came to pass after these things’ is absent from the LXX, which brings in the chapter about Ben-hadad after and not before this. — εἰς: § 2. — Ἰσραηλείτῃ: *Jezreelite*. 18⁴⁶ n. — τῷ ἄλφ: Hebrew, ‘the palace.’ On *ἄλφ* see § 8.

2. ἔσται μοι εἰς: § 90. — ἐγγίω:

§ 12. — ἀγαθὸν ὑπὲρ αὐτόν: § 94. — καὶ . . . λαχάνων: not in the Hebrew.

4. καὶ ἐγένετο κτλ.: the Greek in this verse is much shorter than the Hebrew. Cp. R.V. — συνεκάλυψεν: R.V. ‘turned away.’

5. οὐκ εἶ σὺ ἐσθίων: analytical form of the present, as in English, *art thou not eating bread?* § 72.

6. κληρονομίαν πατέρων μου: Hebrew, ‘my vineyard.’

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πρὸς αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ “Σὺ νῦν οὕτως ποιεῖς βασιλεία ἐπὶ Ἰσραὴλ; ἀνάστηθι, φάγε ἄρτον καὶ σαντοῦ γενού· ἐγὼ δώσω σοι τὸν ἀμπελῶνα Ναβουθαὶ τοῦ Ἰσραηλείτου.” ⁸ καὶ ἔγραψεν βιβλίον ἐπὶ τῷ ὀνόματι Ἀχαάβ καὶ ἐσφραγίσατο τῇ σφραγίδι αὐτοῦ, καὶ ἀπέστειλεν τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαί. ⁹ καὶ ἐγγράπτο ἐν τοῖς βιβλίοις λέγων “Νηστεύσατε νηστείαν, καὶ καθίσατε τὸν Ναβουθαί ἐν ἀρχῇ τοῦ λαοῦ.” ¹⁰ καὶ ἐκαθίστατε δύο ἄνδρας, υἱοὺς παρανόμων.” ¹⁸ καὶ ἐκάθισαν ἐξ ἐναντίας αὐτοῦ, καὶ κατεμαρτύρησαν αὐτοῦ λέγοντες “Ἡὺλόγηκας θεὸν καὶ βασιλεία.” καὶ ἐξήγαγον αὐτὸν ἔξω τῆς πόλεως καὶ ἐλιθοβόλησαν αὐτὸν λίθοις, καὶ ἀπέθανεν. ¹⁴ καὶ ἀπέστειλαν πρὸς Ἰεζάβελ λέγοντες “Δελιθοβόληται Ναβουθαί καὶ τέθνηκεν.” ¹⁵ καὶ ἐγένετο ὡς ἤκουσεν Ἰεζάβελ, καὶ εἶπεν πρὸς Ἀχαάβ “Ἀνάστα, κληρονόμει τὸν ἀμπελῶνα Ναβουθαί τοῦ Ἰσραηλείτου ὃς οὐκ ἔδωκέν σοι ἀργυρίου, ὅτι οὐκ ἔστιν Ναβουθαί

7. ποιεῖς βασιλεία ἐπὶ: *play the king over*. R.V. ‘govern the kingdom of.’ The Greek is a verbal translation of the Hebrew. — *σαντοῦ γενού*: *regain thy self-possession*. R.V. ‘let thine heart be merry.’

8. τοῖς ἐλευθέρους: R.V. ‘the nobles.’

9. λέγων: § 112. — ἐν ἀρχῇ τοῦ λαοῦ: Hebrew, ‘at the head of the people.’

10. υἱοὺς παρανόμων: this is a LXX equivalent (*cp.* Jdg. 19²², 20¹²; ii Chr. 13⁷) for the phrase ‘sons of Belial,’ of which the commonly accepted explanation is ‘sons of unprofitableness.’ The personification of Belial, as in ii Cor. 6¹⁵, is later than the Old Testament. Another LXX

rendering of ‘sons of Belial’ is *λοιμοί*, as in i K. 2¹². Josephus (*Ant.* VIII 13 § 8) has here *τρεῖς τολμηροῦς τινας*.

13. καὶ ἐκάθισαν: the greater part of verse 10 and the whole of 11 and 12 are omitted in the LXX. This is perhaps a deliberate piece of compression on the part of the Greek translator. — *ἐκάθισαν*: intransitive. — *Ἡὺλόγηκας*: the Hebrew word for this is neutral in sense, meaning originally to say good-by to. It is used both of blessing and cursing. Here the translator has chosen the wrong sense, as in Job 1¹¹. *Jos. Ant.* VIII 13 § 7 *ὡς τὸν θεόν τε εἰς βλασφημήσας καὶ τὸν βασιλέα*.

15. *ὅς*: here the translator has chosen the wrong case for the inde-

ζῶν, ὅτι τέθνηκεν.” ¹⁶ καὶ ἐγένετο ὡς ἤκουσεν Ἀχαὰβ ὅτι τέθνηκεν Ναβουθαὶ ὁ Ἰσραηλείτης, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον· καὶ ἐγένετο μετὰ ταῦτα καὶ ἀνέστη καὶ κατέβη Ἀχαὰβ εἰς τὸν ἀμπελῶνα Ναβουθαὶ τοῦ Ἰσραηλείτου κληρονομῆσαι αὐτόν. ¹⁷ Καὶ εἶπεν Κύριος πρὸς Ἡλίου τὸν Θεσβεΐτην λέγων ¹⁸ “Ἀνάστηθι καὶ κατάβηθι εἰς ἀπαντὴν Ἀχαὰβ βασιλέως Ἰσραὴλ τοῦ ἐν Σαμαρείᾳ, ὅτι οὗτος ἐν ἀμπελῶνι Ναβουθαί, ὅτι καταβέβηκεν ἐκεῖ κληρονομῆσαι αὐτόν. ¹⁹ καὶ λαλήσεις πρὸς αὐτὸν λέγων ‘Τάδε λέγει Κύριος “Ὡς σὺ ἐφόνευσας καὶ ἐκληρονόμησας,” διὰ τοῦτο τάδε λέγει Κύριος “Ἐν παντὶ τόπῳ ᾧ ἔλιξαν αἱ ὕες καὶ οἱ κύνες τὸ αἷμα Ναβουθαί, ἐκεῖ λίζουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου.”’” ²⁰ καὶ εἶπεν Ἀχαὰβ πρὸς Ἡλίου “Εἰ εὐρηκάς με, ὁ ἐχθρός μου;” καὶ εἶπεν “Εὐρηκα, διότι μάτην πέπρασαι ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου, παροργίσαι αὐτόν. ²¹ ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σέ κακά, καὶ

clinable Hebrew relative. The sense requires *δν*.

16. καὶ ἐγένετο . . . σάκκον: these words, which represent Ahab as feeling a temporary repentance, are not to be found in the Hebrew. Josephus (*Ant.* VIII 13 § 8) represents Ahab as bounding from his bed with joy.

18. ἀπαντὴν: ἀπαντή = ἀπάντησις seems to be confined to the LXX, where it occurs frequently, but hardly ever without the other form as a variant. Cp. 18¹⁶ συναντήν.

19. Ὡς σὺ . . . διὰ τοῦτο: the Greek here diverges slightly from the Hebrew. Cp. R.V. — Ἐν παντὶ τόπῳ: the παντὶ here has nothing to correspond to it in the Hebrew, nor is it easy to assign a meaning to it. — ᾧ:

not Greek at all, but the result of literal translation. — καὶ οἱ κύνες: not in the Hebrew. — καὶ αἱ πόρναι . . . αἵματί σου: not in the Hebrew at this point. Yet in 22²⁸, where the fulfilment of the prophecy is recorded, there are words corresponding to these, which have been enclosed in brackets by the Revisers. Their presence there seems to show that the Hebrew, and not the Greek, is at fault in this passage.

20. Εἰ εὐρηκάς με: § 100. — ὁ ἐχθρός μου: nominative for vocative. § 50. — μάτην: not in the Hebrew, but in keeping with its spirit. Μάτην has here the implication of folly and wickedness which so often attaches itself to μάταιος. — παροργίσαι αὐτόν: not in the Hebrew.

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ἐκκαύσω ὀπίσω σου καὶ ἐξολεθρεύσω τοῦ Ἀχαάβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐνκαταλελειμμένον ἐν Ἰσραήλ. ²² καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον Ἱεροβοὰμ υἱοῦ Ναβὰθ καὶ ὡς τὸν οἶκον Βαασὰ υἱοῦ Ἀχειά, περὶ τῶν παροργισμάτων ὧν παρώργισας καὶ ἐξήμαρτες τὸν Ἰσραήλ.” ²³ καὶ τῇ Ἰεζάβελ ἐλάλησεν Κύριος λέγων “Οἱ κύνες καταφάγονται αὐτὴν ἐν τῷ προτειχίσματι τοῦ Ἰσραήλ. ²⁴ τὸν τεθνηκότα τοῦ Ἀχαάβ ἐν τῇ πόλει φάγονται οἱ κύνες, καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ φάγονται τὰ πετεινὰ τοῦ οὐρανοῦ.” ²⁵ πλὴν ματαίως Ἀχαάβ, ὡς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου, ὡς μετέθηκεν αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ. ²⁶ καὶ ἐβδελύχθη σφόδρα

21. ἐκκαύσω ὀπίσω σου: R.V. ‘will utterly sweep thee away.’ The Greek translator is here more faithful to his original than the English. — οὐροῦντα πρὸς τοῖχον: *every male*. A Hebraism. The omission of the article is due to following the Hebrew. Cp. i K. 25^{22, 24}: iii K. 14¹⁰: iv K. 9⁸. — καὶ συνεχόμενον κτλ.: R.V. ‘him that is shut up and him that is left at large.’ It is in the Hebrew manner to offer two categories under one or other of which everything is supposed to be included. So in Dt. 29¹⁹ ‘the moist with the dry’ is intended to be exhaustive. The same Hebrew phrase as here occurs at the end of Dt. 32²⁶, and in iv K. 14²⁸, in both which passages it is obscured by the Greek translation. In iii K. 14¹⁰ we have ἐχόμενον καὶ ἐνκαταλελειμμένον: in iv K. 9⁸ the rendering is exactly as here. Ἐνκαταλελειμμένον, however, does not give the required sense of ‘left at large.’

22. δώσω: R.V. ‘I will make.’ A

Hebraism. — Ἱεροβοὰμ: Hebrew *Yarö-d'am*. The form of the name in our Bible is due to the Vulgate through the LXX. — ὧν παρώργισας: ὧν must be taken as standing for *ois*, but attracted into agreement with its antecedent. The R.V. has ‘provoked me,’ but in the omission of any object after παρώργισας the Greek is following the Hebrew. — ἐξήμαρτες τὸν Ἰσραήλ: a Hebraism. § 84.

23. Ἰσραήλ: = Jezreel. 18⁴⁵ n.

25. πλὴν ματαίως κτλ.: this and the next verse manifestly interrupt the narrative. Hence they are enclosed in brackets by the Revisers. The Greek here departs slightly from the Hebrew, and may be rendered as follows: *But Ahab did foolishly in the way he let himself be sold to do evil before the LORD, according as Jezebel his wife disposed him.*

26. ἐβδελύχθη: *behaved abominably*. Cp. Ps. 13¹ διέφθεραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν: cp. 52¹ ἐβδελύχθησαν ἐν ἀνομίαις.

πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα ἃ ἐποίησεν ὁ Ἀμορραῖος, ὃν ἐξωλέθρευσεν Κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ. ²⁷ καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀχαάβ ἀπὸ προσώπου τοῦ κυρίου, καὶ ἐπορεύετο κλαίων καὶ διέρρηξεν τὸν χιτῶνα αὐτοῦ καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ καὶ ἐνήστευσεν· καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ ἧ ἐπάταξεν Ναβουθαὶ τὸν Ἰσραηλείτην, καὶ ἐπορεύθη. ²⁸ καὶ ἐγένετο ῥῆμα Κυρίου ἐν χειρὶ δούλου αὐτοῦ Ἡλίου περὶ Ἀχαάβ, καὶ εἶπεν Κύριος ²⁹ “Εώρακας ὡς κατενύγη Ἀχαάβ ἀπὸ προσώπου μου; οὐκ ἐπάξω τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ· καὶ ἐν ταῖς ἡμέραις υἱοῦ αὐτοῦ ἐπάξω τὴν κακίαν.”

¹ Καὶ ἠθέτησεν Μωάβ ἐν Ἰσραὴλ μετὰ τὸ ἀποθανεῖν Ἀχαάβ. ² καὶ ἔπεσεν Ὁχοζείας διὰ τοῦ δικτυωτοῦ τοῦ ἐν

27. καὶ ὑπὲρ τοῦ λόγου: here again the Greek diverges from our Hebrew. It may be rendered thus: *And when Ahab, owing to what was said, was smitten with remorse before the face of the LORD, he went weeping, etc.* — κατενύγη: cp. Acts 2⁸⁷ ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν. — ἐζώσατο σάκκον: Jos. Ant. VIII 13 § 8 καὶ σακκὶον ἐνδυσάμενος γυμνοὶ τοῖς ποσὶ δῆλγεν. — καὶ περιεβάλετο σάκκον . . . ἐπορεύθη: these words are not in the Hebrew. They look like a marginal note referring to verse 16. — ἐπορεύθη: went about in it.

28. καὶ ἐγένετο: in this and the following verse again the Hebrew original of the Greek translators seems to have differed somewhat from ours. The Hebraism ἐν χειρὶ is hardly likely to have been inserted gratuitously.

29. κατενύγη: R.V. ‘humbleth himself.’

1. ἠθέτησεν . . . ἐν: ἀθετεῖν is a favourite word in the LXX, being used for no less than seventeen Hebrew originals. The primary meaning of the word is *to set aside, disregard*. It may be followed by a simple accusative, as in Is. 1² αὐτοὶ δὲ με ἠθέτησαν: Mk. 6²⁸ οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. For ἀθετεῖν ἐν τινι cp. iv K. 3^{5,7}, 18²⁰: ii Chr. 10¹⁹ καὶ ἠθέτησεν Ἰσραὴλ ἐν τῷ ὄλκῳ Δαυὶδ.

2. Ὁχοζείας: = Ahaziah, the son of Ahab, who succeeded his father after the latter had been slain in battle (iii K. 22⁴⁰). — ἡρρώστησεν: iii K. 17¹⁷ n. — δικτυωτοῦ: *lattice-window*. Cp. Ezk. 41¹⁸ θυρίδες δικτυωταί. In Jdg. 5²⁸ A has διὰ τῆς δικτυωτῆς (sc. θυρίδος). The phrase ἔργον δικτυωτῶν is used in Ex. 27⁴, 38²⁴ (⁴¹); cp. Aristaeas § 31 δικτυωτὴν ἔχουσα τὴν πρόσοψιν. The Hebrew is nowhere else the same as here. Josephus (Ant. IX 2 § 1) says

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τῷ ὑπερώῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ, καὶ ἡρρώσθησεν· καὶ ἀπέστειλεν ἄγγελους καὶ εἶπεν πρὸς αὐτούς “Δεῦτε καὶ ἐπιζητήσατε ἐν τῷ Βάαλ μυῖαν θεὸν Ἀκκαρῶν, εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης.” καὶ ἐπορεύθησαν ἐπερωτῆσαι δι’ αὐτοῦ. ⁸καὶ ἄγγελος Κυρίου ἐκάλεσεν Ἡλειὸν τὸν Θεοσβεῖτην λέγων “Ἀναστὰς δεῦρο εἰς συνάντησιν τῶν ἀγγέλων Ὁχοζείου βασιλέως Σαμαρείας καὶ λαλήσεις πρὸς αὐτούς ‘Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐπιζητῆσαι ἐν τῷ Βάαλ μυῖαν θεὸν Ἀκκαρῶν;’” ⁽⁴⁾ καὶ οὐχ οὕτως. ⁴ὅτι τάδε λέγει Κύριος “Ἡ κλίνη ἐφ’ ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ’ αὐτῆς, ὅτι θανάτῳ ἀποθανῇ.” καὶ ἐπορεύθη Ἡλειὸς καὶ εἶπεν πρὸς αὐτούς. ⁵καὶ ἐπεστράφησαν οἱ ἄγγελοι πρὸς αὐτόν, καὶ εἶπεν πρὸς αὐτούς “Τί ὅτι ἐπεστρέψατε;” ⁶καὶ εἶπαν πρὸς αὐτόν “Ἀνὴρ ἀνέβη εἰς συνάντησιν ἡμῶν καὶ εἶπεν πρὸς ἡμᾶς ‘Δεῦτε ἐπιστράφητε πρὸς τὸν βασιλέα τὸν ἀποστείλαντα ὑμᾶς καὶ λαλήσατε πρὸς αὐτόν ‘Τάδε λέγει Κύριος ‘Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ σὺ πορεύῃ ζητῆσαι ἐν τῇ

that Ahaziah had a fall in descending from the roof of his house.—ἐπιζητήσατε ἐν: for ἐπιζητεῖν ἐν cp. 3: Sir. 40²⁶ οὐκ ἔστιν ἐπιζητῆσαι ἐν αὐτῷ βοηθεῖαν.—Βάαλ μυῖαν: = Baal-zebul or ‘Fly-lord.’ Professor Cheyne suggests that this is only a contemptuous Jewish modification of the true name, Baal-zebul, ‘lord of the high house.’ Cp. Mk. 3²².—θεόν: a regard for grammar would require θεῶ. § 57.—Ἀκκαρῶν: i K. 17⁵² n.—ἀρρωστίας: iii K. 17¹⁷.—καὶ ἐπορεύθησαν . . . δι’ αὐτοῦ: not in the Hebrew.

8. ἐκάλεσεν . . . λέγων: Hebrew ‘said to.’—καὶ οὐχ οὕτως: a misreading of the word meaning therefore at the beginning of the next verse. So

again in verses 6 and 16 and 19⁸² οὐχ οὕτως.

4. Ἡ κλίνη κτλ.: the syntax is Hebrew, but intelligible in any language—As to the bed to which thou hast gone up thither, thou shalt not come down from it.—ἐφ’ ἧς . . . ἐκεῖ: § 50.—θανάτῳ ἀποθανῇ: § 61.—καὶ εἶπεν πρὸς αὐτούς: not in the Hebrew.

6. τῇ Βάαλ: cp. verse 16: i K. 7⁴ (τὰς Βααλεῖμ): ii Chr. 24⁷ (ταῖς Βααλεῖμ, but in 33⁸ τοῖς Β.); Hos. 2⁸, 13¹; Zeph. 1⁴; Jeremiah *passim*; Tobit 1⁶; Rom. 11⁴ (where τῇ Βάαλ is used notwithstanding the presence of the masculine article in the passage quoted, namely, iii K. 19⁸). Josephus (*Ant.* IX 2 § 1) expressly tells us that the

Βάαλ μυῖαν θεὸν Ἀκκαρῶν; οὐχ οὕτως· ἡ κλίνη ἐφ' ἧς ἀνέβης ὅτι οὐ καταβήσῃ ἀπ' αὐτῆς, ὅτι θανάτῳ ἀποθανῇ." ⁷ καὶ ἐλάλησεν πρὸς αὐτούς "Τίς ἡ κρίσις τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῖν καὶ λαλήσαντος πρὸς ὑμᾶς τοὺς λόγους τούτους;" ⁸ καὶ εἶπον πρὸς αὐτόν "Ἀνὴρ δασὺς καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ." καὶ εἶπεν "Ἥλειον ὁ Θεσβεΐτης οὗτός ἐστιν." ⁹ καὶ ἀπέστειλεν πρὸς αὐτὸν πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη πρὸς αὐτόν· καὶ ἰδοὺ Ἥλειον ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους. καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν "Ἄνθρωπε τοῦ θεοῦ, ὁ βασιλεὺς ἐκάλεσέν σε, κατὰβηθι." ¹⁰ καὶ ἀπεκρίθη Ἥλειον καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον "Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σέ καὶ τοὺς πεντήκοντά σου." καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. ¹¹ καὶ προσέθετο ὁ βασιλεὺς καὶ ἀπέστειλεν πρὸς αὐτὸν ἄλλον πεντηκόνταρχον καὶ τοὺς πεντήκοντα

deity in this case was a female one — καὶ προσήσαντα πέμψαι πρὸς τὴν Ἀκκαρῶν θεὸν Μυῖαν, τοῦτο γὰρ ἦν ὄνομα τῇ θεῷ. He was apparently unaware of the ingenious explanation which is now offered of the variation of gender, namely, that the feminine article does not denote the sex of the deity, but indicates that the word *αἰσχύνη* is to be substituted for the name in reading. Cp. iii K. 18¹⁹ n. — οὐχ οὕτως: 3 n. — ὅτι οὐ καταβήσῃ: the insertion of *ὅτι* seems to be due to the fact that the words of Elijah are being repeated.

7. ἡ κρίσις: Jdg. 13¹² n.

8. δασύς: *hairy, shaggy*. Jos. Ant. IX 2 § 1 ἀνθρωπον ἔλεγον δασύν καὶ ζώνην περιειλημμένον δερματίνην. The

Hebrew expression may mean 'owner of a shaggy coat,' an interpretation which is carried out by what is said of John the Baptist, who was regarded as a reincarnation of Elijah. Mk. 1⁶ ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ.

9. πεντηκόνταρχον κτλ.: Josephus has ταξίαρχον καὶ πεντήκοντα ὀπλίτας. — ἐκάλεσέν σε, κατὰβηθι: R.V. 'the king hath said, Come down.'

11. προσέθετο . . . καὶ ἀπέστειλεν: Hebrew, 'returned and sent' = *sent again*. The use of *προστίθεσθαι* is very common in the LXX, but this passage and verse 13 differ from the others in the Hebrew which underlies it.

iv Kings I 17

αὐτοῦ· καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν “Ἀνθρωπε τοῦ θεοῦ, τάδε λέγει ὁ βασιλεὺς ‘Ταχέως καταβῆθι.’” ¹² καὶ ἀπεκρίθη Ἡλίου καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν “Εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σε καὶ τοὺς πεντήκοντά σου.” καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. ¹³ καὶ προσέθετο ὁ βασιλεὺς ἔτι ἀποστεῖλαι ἡγούμενον καὶ τοὺς πενήκοντα αὐτοῦ· καὶ ἦλθεν ὁ πεντηκόνταρχος ὁ τρίτος καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ κατέναντι Ἡλίου, καὶ ἐδεήθη αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν “Ἀνθρωπε τοῦ θεοῦ, ἐντιμωθήτω ἡ ψυχὴ μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων ἐν ὀφθαλμοῖς σου. ¹⁴ ἰδοὺ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τοὺς δύο πεντηκοντάρχους τοὺς πρώτους· καὶ νῦν ἐντιμωθήτω δὴ ἡ ψυχὴ μου ἐν ὀφθαλμοῖς σου.” ¹⁵ καὶ ἐλάλησεν ἄγγελος Κυρίου πρὸς Ἡλίου καὶ εἶπεν “Κατάβηθι μετ’ αὐτοῦ, μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν.” καὶ ἀνέστη Ἡλίου καὶ κατέβη μετ’ αὐτοῦ πρὸς τὸν βασιλέα. ¹⁶ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Ἡλίου “Τάδε λέγει Κύριος ‘Τί ὅτι ἀπέστειλας ζητῆσαι ἐν τῇ Βάαλ μυῖαν θεὸν Ἀκκαρῶν; οὐχ οὕτως· ἡ κλίνη ἐφ’ ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ’ αὐτῆς, ὅτι θανάτῳ ἀποθανῇ.” ¹⁷ καὶ ἀπέθανεν κατὰ τὸ ῥῆμα Κυρίου ὃ ἐλάλησεν Ἡλίου.

12. κατέβη πῦρ: instead of ‘fire,’ as before, the Hebrew here has ‘fire of God.’

13. ἡγούμενον: Hebrew, ‘prince of fifty’ = πεντηκόνταρχον. Ἡγούμενος is a generic term for a ruler. Cp. Hb. 13⁷, 17, 24; Clem. i Cor. 13 ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν.—ἐντιμωθήτω: a rare word occurring in the LXX only in this context.

15. ἀπὸ προσώπου αὐτῶν: Hebrew, ‘before his face.’

16. καὶ ἐλάλησεν . . . Ἡλίου: Hebrew, ‘and he said unto him,’ 17² n.—οὐχ οὕτως: before these words the Hebrew has the clause which is rendered in the R.V.—‘Is it because there is no God in Israel to inquire of his word?’ On οὐχ οὕτως see 3 n.

¹Καὶ ἐγένετο ἐν τῷ ἀνάγειν Κύριον τὸν Ἥλειον ἐν συνσεισμῷ ὡς εἰς τὸν οὐρανόν, καὶ ἐπορεύθη Ἥλειον καὶ Ἐλειαίε ἐξ Ἱερειχώ. ²καὶ εἶπεν Ἥλειον πρὸς Ἐλειαίε “Ἴδου δὴ ἐνταῦθα κάθου, ὅτι ὁ θεὸς ἀπέσταλκέν με ἕως Βαιθήλ.” καὶ εἶπεν Ἐλειαίε “Ζῆ Κύριος καὶ ζῆ ἡ ψυχὴ σου, εἰ καταλείψω σε.” καὶ ἦλθεν εἰς Βαιθήλ. ³καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Βαιθήλ πρὸς Ἐλειαίε καὶ εἶπον πρὸς αὐτόν “Εἰ ἔγνως ὅτι Κύριος σήμερον λαμβάνει τὸν κύριόν σου ἀπάνωθεν τῆς κεφαλῆς σου;” καὶ εἶπεν “Κἀγὼ ἔγνωκα, σιωπάτε.” ⁴καὶ εἶπεν Ἥλειον πρὸς Ἐλειαίε “Κάθου δὴ ἐνταῦθα, ὅτι Κύριος ἀπέσταλκέν με εἰς Ἱερειχώ.” καὶ εἶπεν “Ζῆ Κύριος καὶ ζῆ ἡ ψυχὴ σου, εἰ ἐγκαταλείψω σε.” καὶ ἦλθον εἰς Ἱερειχώ. ⁵καὶ ἤγγισαν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ἱερειχῶ πρὸς Ἐλειαίε καὶ εἶπαν πρὸς αὐτόν “Εἰ ἔγνως ὅτι σήμερον λαμβάνει Κύριος τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου;” καὶ εἶπεν “Καὶ γε ἐγὼ ἔγνω, σιωπάτε.” ⁶καὶ εἶπεν αὐτῷ Ἥλειού “Κάθου δὴ ὧδε, ὅτι Κύριος ἀπέσταλκέν με ἕως εἰς τὸν Ἰορδάνην.” καὶ εἶπεν Ἐλειαίε “Ζῆ Κύριος καὶ ζῆ ἡ ψυχὴ σου, εἰ ἐγκαταλείψω σε.” καὶ ἐπορεύθησαν ἀμφότεροι. ⁷καὶ

1. *συνσεισμῷ*: iii K. 19¹¹ n. R.V. ‘whirlwind.’ The Hebrew is the same as in 11.—*ὡς εἰς*: so in verse 11, but there is nothing in the Hebrew to justify our assigning a qualifying force to *ὡς*, which may in both passages be devoid of meaning.—*Ἱερειχώ*: Hebrew *Gilgal*. Verse 4 shows that the LXX is wrong. The Gilgal from which Elijah started is supposed to have been the place now called *Jilfilyeh*, about seven miles north of Bethel.

2. *Ἴδου δὴ*: this represents a particle of entreaty in the Hebrew.—

κάθου: § 33.—*Ζῆ Κύριος*: § 101.—*ἦλθεν*: Hebrew, ‘they went down.’

3. *Εἰ ἔγνως*: § 100.—*ἀπάνωθεν*: from above. Cp. Jdg. 16²⁰: ii K. 11^{20, 24}, 20²¹: iii K. 1⁵⁸. § 98.

5. *ἐπάνωθεν*: the Hebrew is the same as for *ἀπάνωθεν* in verse 3. R.V. ‘from.’—*Καὶ γε ἐγὼ ἔγνω*: the Hebrew is the same as for *Κἀγὼ ἔγνωκα* in verse 3. The translator is trying to impart a little variety to his style, whereas a set formula is in accordance with the genius of the Hebrew language.

iv Kings II 18

πεντήκοντα ἄνδρες υἱοὶ τῶν προφητῶν καὶ ἔστησαν ἐξ ἐναντίας μακρόθεν· καὶ ἀμφότεροι ἔστησαν ἐπὶ τοῦ Ἰορδάνου. ⁸ καὶ ἔλαβεν Ἡλίου τὴν μηλωτὴν αὐτοῦ καὶ εἴλησεν καὶ ἐπάταξεν τὸ ὕδωρ, καὶ διηρέθη τὸ ὕδωρ ἔνθα καὶ ἔνθα· καὶ διέβησαν ἀμφότεροι ἐν ἐρήμῳ. ⁹ καὶ ἐγένετο ἐν τῷ διαβῆναι αὐτοὺς καὶ Ἡλίου εἶπεν πρὸς Ἐλειαίη “Τί ποιήσω σοι πρὶν ἢ ἀναλημφθῆναί με ἀπὸ σου;” καὶ εἶπεν Ἐλειαίη “Γενηθῆτω δὴ διπλᾶ ἐν πνεύματί σου ἐπ’ ἐμέ.” ¹⁰ καὶ εἶπεν Ἡλίου “Ἐσκληρύνῃς τοῦ αἰτήσασθαι· ἐὰν ἴδῃς με ἀναλαμβάνομενον ἀπὸ σου, καὶ ἔσται οὕτως· καὶ ἐὰν μὴ, οὐ μὴ γένηται.” ¹¹ καὶ ἐγένετο αὐτῶν πορευομένων, ἐπορεύοντο καὶ ἐλάλουν· καὶ ἰδοὺ ἄρμα πυρὸς καὶ ἵππος πυρός, καὶ διέστειλεν ἀνὰ μέσον ἀμφοτέρων· καὶ ἀνελήμφθη Ἡλίου ἐν συνσεισμῷ ὥς εἰς τὸν οὐρανόν. ¹² καὶ Ἐλειαίη ἐώρα, καὶ ἐβόα “Πάτερ πάτερ, ἄρμα Ἰσραὴλ καὶ ἱππεὺς αὐτοῦ.” καὶ οὐκ εἶδεν αὐτὸν ἔτι, καὶ ἐπελάβετο τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ εἰς δύο ῥήγματα. ¹³ καὶ ὑψώσεν τὴν μηλωτὴν Ἡλίου ἣ ἔπεσεν ἐπάνωθεν

7. καὶ ἔστησαν: Hebrew, ‘went and stood.’ It looks as though ἐπορεύθησαν had dropped out in the Greek owing to its presence in the preceding sentence.

8. ἐν ἐρήμῳ: R.V. ‘on dry ground.’ The Greek rendering would be possible in another context.

9. διπλᾶ ἐν πνεύματί σου: *a double share in thy spirit*. Elisha is not asking for twice as much prophetic power as Elijah, but for the inheritance of the first-born (Dt. 21¹⁷) in his spirit.

10. Ἡλίου: not in the Hebrew. — Ἐσκληρύνῃς τοῦ αἰτήσασθαι: Hebrew literally *thou hast made hard to*

ask. R.V. ‘Thou hast asked a hard thing.’

11. Ἴππος: Hebrew, ‘horses.’

12. Πάτερ . . . ἱππεὺς αὐτοῦ: in 13¹⁴ the same words are put into the mouth of King Joash on the occasion of the death of Elisha. The meaning in both places seems to be that the prophet had been a bulwark to his country. — ἄρμα: the singular in the Hebrew has a collective force, *chariotry*. — ἱππεὺς: Hebrew, ‘horsemen.’ The translator seems to have put it into the singular to accompany ἄρμα. — αὐτοῦ: referring to Elisha. § 13.

13. ἐπάνωθεν: R.V. ‘from him.’

iv Kings II 14

Ἐλειαίῃ· καὶ ἔστη ἐπὶ τοῦ χείλους τοῦ Ἰορδάνου. ¹⁴ καὶ ἔλαβεν τὴν μηλωτὴν Ἡλίου, ἣ ἔπασεν ἐπάνωθεν αὐτοῦ, καὶ ἐπάταξεν τὸ ὕδωρ καὶ εἶπεν “Ποῦ ὁ θεὸς Ἡλίου ἀφφώ;” καὶ ἐπάταξεν τὰ ὕδατα, καὶ διερράγησαν ἔνθα καὶ ἔνθα· καὶ διέβη Ἐλειαίῃ. ¹⁵ καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν καὶ οἱ ἐν Ἱερειχὼ ἐξ ἐναντίας καὶ εἶπον “Ἐπαναπέπαυται τὸ πνεῦμα Ἡλίου ἐπὶ Ἐλειαίῃ.” καὶ ἦλθον εἰς συναντήν αὐτοῦ καὶ προσεκύνησαν αὐτῷ ἐπὶ τὴν γῆν. ¹⁶ καὶ εἶπον πρὸς αὐτόν “Ἰδοὺ δὴ μετὰ τῶν παιδῶν σου πεντήκοντα ἄνδρες υἱοὶ δυνάμεως· πορευθέντες δὴ ζητησάτωσαν τὸν κύριόν σου, μή ποτε εὕρῃ αὐτὸν πνεῦμα Κυρίου καὶ ἔρριψεν αὐτὸν ἐν τῷ Ἰορδάνῃ ἢ ἐφ’ ἐν τῶν ὀρέων ἢ ἐφ’ ἓνα τῶν βουνῶν.” καὶ εἶπεν Ἐλειαίῃ “Οὐκ ἀποστελεῖτε.” ¹⁷ καὶ παρεβιάσαντο αὐτὸν ἕως οὗ ᾗσχύνητο, καὶ εἶπεν “Ἀποστείλατε.” καὶ ἀπέστειλαν πεντήκοντα ἄνδρας, καὶ ἐζήτησαν τρεῖς ἡμέρας, καὶ οὐχ εὗρον αὐτόν. ¹⁸ καὶ αὐτὸς ἐκάθητο ἐν Ἱερειχῷ· καὶ εἶπεν Ἐλειαίῃ “Οὐκ εἶπον πρὸς ὑμᾶς ‘Μὴ πορευθῆτε’;”

—Ἐλειαίῃ: nominative to ὑψωσεν, but not in the Hebrew. After this the Hebrew has ‘and went back.’—χείλους: the use of χεῖλος for a bank or brink, besides corresponding to the Hebrew, is also good Greek. Cp. Hdt. II 70 ἐπὶ τοῦ χείλους τοῦ ποτάμου.

14. ποῦ ὁ θεὸς Ἡλίου: Hebrew, ‘Where is Jehovah the god of Elijah?’—ἀφφά: a transliteration from the Hebrew. Translate even he.

15. καὶ οἱ: the omission of καὶ here would bring the Greek into accordance

with the Hebrew.—συναντήν: iii K. 18¹⁶ n.

16. ἐν τῷ Ἰορδάνῃ ἢ: not in the Hebrew.—ἐν . . . ἓνα: εἰς for τις is due here to a literal following of the Hebrew. § 2.—βουνῶν: from Hdt. IV 199 it has been inferred that this word is of Cyrenaic origin. It is condemned by Phrynichus as non-Attic (Swete *Introd.* p. 296).

18. καὶ αὐτὸς ἐκάθητο: before this the Hebrew has ‘and they came back to him.’

INTRODUCTION TO THE STORY OF HEZEKIAH AND SENNACHERIB

‘THE prayer of a righteous man availeth much’—such is the moral of the story of Hezekiah and Sennacherib. This story is a favourite one in the Old Testament, being told in Kings, in Isaiah, and in Chronicles. The account given by the Chronicler (ii Chr. 32¹⁻²⁸) is obviously a late echo of the other two. But it might admit of argument whether the passage in Kings (ii K. 18^{12-19²⁷}) is borrowed from Isaiah or the passage in Isaiah (chs. 36 and 37) borrowed from Kings. The differences between the two are merely verbal, and are almost invariably in the direction of greater fulness on the part of Kings. Hence Professor Driver infers that the narrative belonged originally to the Book of Kings and was adopted in a slightly abridged form by the compiler of Isaiah. One thing seems certain, namely, that the account does not come from the prophet Isaiah himself. It was written at a time when the imagination could already give play to itself among the events of a past age. A contemporary, as Professor Driver points out, would not have attributed to Sennacherib the successes against Hamath, Arpad, and Samaria, which were, in fact, achieved by Tiglath-Pileser or Sargon. Moreover, it was only the foreshortening of the perspective caused by time that could enable the writer to regard the murder of Sennacherib in his own country as following close upon his invasion of Judæa, when the two events were actually separated by a space of twenty years (B.C. 701-681). Hezekiah’s own death (B.C. 697) took place sixteen years before that of Sennacherib. In the Book of Tobit it is said that Sennacherib was slain by his two sons within fifty days from the time when he ‘came flying from Judæa’ (Tob. 1^{14 21}). This book indeed is pure romance, but it serves to show that the Jews read the story of Sennacherib as indicating that a speedy judgement overtook the king on his return to his own country.

More even than David, Hezekiah has been fixed upon by the

Jewish writers as the type of the pious king. 'He trusted in the Lord, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him' (ii K. 18⁶). Such is the verdict of the writer of Kings, and the Chronicler (ii Chr. 31^{20, 21}) is equally enthusiastic. In Ecclesiasticus also (Sir. 48^{21, 22}) the smiting of the camp of the Assyrians is said to have been due to the fact that Hezekiah did that which was pleasing to the Lord. That piety meant prosperity was a rooted idea in the Jewish mind, so that, as Hezekiah was admittedly pious, it was a logical consequence that he should prosper. 'And the Lord was with him; whithersoever he went forth he prospered' (ii K. 18⁷: *cp.* ii Chr. 31²¹). These words stand in curious contrast with the Assyrian records. This is how Sennacherib tells the story —

'And Hezekiah of the land of Judah, who did not submit himself to my yoke — forty-six of his strongest towns, fortresses, and small towns without number in their territory were captured with battering-rams (?) and attacked with instruments of war, in the storming of the infantry, with mines, breeching-irons, and (—?). I besieged and conquered them. 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, and small cattle without number, I caused to come out from them and counted them as booty.¹ Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city; I fortified entrenchments against him, and those who came out of the gate of his city I punished [or 'I turned back'] for his transgression. His towns, which I had plundered, I separated from his land, and gave them to the Mitinti, king of Ashdod, to Pade, king of Ekron, and Šilbel, king of Gaza, and I diminished his territory. To the earlier tribute, their yearly payment, I added the tribute which is suitable to my lordship, and imposed it on them. Hezekiah was overpowered by the fear of the splendour of my lordship; the Urbi² and his valiant warriors, whom he had brought thither for the defence of Jerusalem, his royal city, laid down their arms. Be-

¹ Rogers *History of Babylonia and Assyria* II, p. 199, says: 'These inhabitants were not carried away into captivity. They were marched out from their cities and compelled to give allegiance to Assyria. The usual Assyrian expression for taking away into captivity is not used here.'

² Perhaps mercenary soldiers.

sides 30 talents of gold and 800 talents of silver,⁸ I caused to be brought after me to Nineveh, the royal city of my lordship, for payment of the tribute, precious stones, shining stones, great stones of lapis-lazuli, ivory couches, thrones of elephant-hide and ivory, ivory, precious woods, all manner of things, a vast treasure, and his daughters, his palace-women and musicians and singing-women; and he sent his envoys to do homage to me.' (Rosenberg *Assyrische Sprachlehre*.)

There is no mention here of any disaster or ignominious retreat; rather Sennacherib represents himself as returning laden with spoils; but then the historiographers royal of Assyria were doubtless not in the habit of dwelling upon untoward incidents. Let us therefore call in the evidence of a third party.

There was a priest of Hephæstus, named Sethon, who became king of Egypt, and who slighted the warrior-caste and deprived them of their lands. Therefore when Sanacharibos, king of the Arabians and Assyrians, marched a great army against Egypt, the warriors refused to fight. So the priest, being at his wits' end, went into the temple and bewailed before the image of the God the dangers that threatened him. As he wept, sleep stole over him; and the God, appearing to him in a dream, promised to send him helpers. So the king went out to Pelusium with such rabble as would follow him. There, as the army of the invaders lay encamped at night, a multitude of field-mice poured in upon them and devoured their quivers, their bow-strings, and the handles of their shields, so that next day they fled defenceless before their enemies. Thus was Egypt saved by the prayers of its priestly king, a stone image of whom still stood in the days of Herodotus in the temple, holding in its hand a mouse, and with an inscription conveying the moral of the tale—'Whoso looketh upon me, let him be pious' (Hdt. II 141).

If either the Jewish or the Egyptian story stood alone, one might be inclined to set them down as the invention of national vanity: but their concurrence seems to favour the idea that Sennacherib did meet with some sudden reverse, which both Jews and Egyptians turned to the praise of their own God and king.

The account of the matter, as given by Josephus (*Ant.* X 1 § 1), contains nothing incredible. The Jewish historian tells us that

⁸ ii K. 18¹⁴ says 300 talents. 'Brandis has attempted to show that the 300 Hebrew talents = 800 Assyrian.' — Rogers *ibid.* p. 200.

Sennacherib left Rabshakeh and his associates to sack Jerusalem, but himself went off to make war on the Egyptians and Ethiopians. He was engaged for a long time on the siege of Pelusium, and was about to deliver the assault, when he heard that Thersikes (=Tirhakah, ii K. 19^o) was coming with a large force to the aid of the Egyptians and meant to cross the desert and invade Assyria. Accordingly he suddenly abandoned the siege and rejoined the force under Rabshakeh at Jerusalem. But on the first night of his siege of this city, God sent the plague upon his army, which expedited his return to Nineveh. There, after a short time, he was murdered by his two eldest sons Adramelechos and Sarasaros. Josephus quotes Herodotus and goes on to quote Berosus the Chaldæan historian, but unfortunately there is a lacuna at this point in his work. It is worth noticing that Megasthenes, according to Strabo (XV, pp. 686, 687), speaks of Tearkon the Ethiopian as a great warrior, like Sesostris, who reached the Pillars of Hercules. The historical aspect of the story however must be left to others. Suffice it to say, that those who have studied the question seem to be agreed that the chronology of the Bible is here at fault.

We are concerned with the story only as a piece of literature. Viewed from that aspect it is magnificent, being told with all the solemn dignity and splendour which mark the Hebrew genius. In the indication of the catastrophe which overtook the monarch who had presumed to defy the Holy One of Israel there is the vagueness which is of the very essence of the sublime. It takes a poet to interpret poetry. So let us close with a quotation from Byron —

‘Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen ;
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breath’d on the face of the foe as he pass’d ;
And the eyes of the sleepers wax’d deadly and chill,
And their hearts but once heav’d, and for ever grew still !’

VII. THE STORY OF HEZEKIAH AND SENNACHERIB

iv Kings XVIII 18

¹⁸ Καὶ τῷ τεσσαρεσκαίδεκάτῳ ἔτει βασιλεῖ Ἐζεκιὸς ἀνέβη
Σενναχηρεῖμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις Ἰούδα τὰς
ὄχυνράς καὶ συνέλαβεν αὐτάς. ¹⁴ καὶ ἀπέστειλεν Ἐζεκίας
βασιλεὺς Ἰούδα ἀγγέλους πρὸς βασιλέα Ἀσσυρίων εἰς
Λαχεὶς λέγων “Ἡμάρτηκα, ἀποστράφητι ἀπ’ ἐμοῦ· ὃ ἐὰν
ἐπιθῇς ἐπ’ ἐμὲ βαστάσω.” καὶ ἐπέθηκεν ὁ βασιλεὺς Ἀσ-
συρίων ἐπὶ Ἐζεκιάν βασιλέα Ἰούδα τριακόσια τάλαντα
ἀργυρίου καὶ τριάκοντα τάλαντα χρυσίου. ¹⁵ καὶ ἔδωκεν
Ἐζεκίας πᾶν τὸ ἀργύριον τὸ εὔρεθὲν ἐν οἴκῳ Κυρίου καὶ
ἐν θησαυροῖς οἴκου τοῦ βασιλέως. ¹⁶ ἐν τῷ καιρῷ ἐκείνῳ
συνέκοψεν Ἐζεκίας τὰς θύρας ναοῦ καὶ τὰ ἐστηρικμένα

13. Σενναχηρεῖμ: Hebrew *Sanhē-
rib*. The form *Sennacherib* comes
from the Vulgate. Josephus (*Ant.*
X 1 § 1) *Σεναχέριβος*: Hdt. II 141
Σαναχάρβος. — Ἰούδα: Is. 36¹ *τῆς*
Ἰουδαίας.

14. Ἐζεκίας: Grecized form of the
name. Hebrew *Hizqiyah* here, but
more commonly *Hizqiyahu*, as in
verse 13. This difference is one of
the signs that verses 14–16, which are
omitted in Is. 36, come from a differ-
ent source from the rest of the narra-
tive. Josephus founds on them a
charge of perjury against Sennacherib.
— ἀγγέλους: not in the Hebrew. —
Λαχεὶς: Sennacherib was at this time
besieging this stronghold with all his
forces. It was in the lowlands near

the country of the Philistines, and was
strategically a place of importance
as lying on the high-road between
Egypt and Syria. Recent investiga-
tions tend to show its identity with the
mound of Tell-el-Hesi. One of the
slabs discovered by Layard contains a
record of its capture and a picture of
the siege. The inscription has been
deciphered as follows — ‘Sennacherib,
the mighty king, king of the country
of Assyria, sitting on the throne of
judgement before (or at the entrance
of) the city of Lachish (*Lakhisha*).
I give permission for its slaughter.’
Smith’s *Dict. of the Bible*, s.v. *La-
chish*. — ὃ ἐάν: § 105.

16. τὰ ἐστηρικμένα: *posts*. Only
here as a substantive.

ἀ ἐχρύσωσεν Ἐζεκίας βασιλεὺς Ἰούδα, καὶ ἔδωκεν αὐτὰ βασιλεῖ Ἀσσυρίων. ¹⁷ Καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων τὸν Θανθάν καὶ τὸν Ῥαφείς καὶ τὸν Ῥαψάκην ἐκ Λαχεὶς πρὸς τὸν βασιλέα Ἐζεκίαν ἐν δυνάμει βαρεῖα ἐπὶ Ἱερουσαλήμ· καὶ ἀνέβησαν καὶ ἦλθον εἰς Ἱερουσαλήμ, καὶ ἔστησαν ἐν τῷ ὕδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἣ ἐστὶν ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως. ¹⁸ καὶ ἐβόησαν πρὸς Ἐζεκίαν, καὶ ἦλθον πρὸς αὐτὸν Ἐλιακίμ υἱὸς Χελκίου ὁ οἰκονόμος καὶ Σόμνας ὁ γραμματεὺς καὶ Ἰωσαφάτ ὁ ἀναμνησκων. ¹⁹ καὶ εἶπεν πρὸς αὐτοὺς Ῥαψάκης

17. τὸν Θανθάν: Hebrew *Tartan*. In Is. 20¹ the Hebrew has *Thartan* and the Greek *Τανθάν*. It is not a name, but a title for the commander-in-chief of the Assyrian army.—τὸν Ῥαφείς: Hebrew *Rab-Šarîš*, *chief of the eunuchs*. Cp. Jer. 39², where the LXX (Jer. 46³) has *Ναβουσαρῆς*. Josephus (*Ant.* X 1 § 1) says of the two companions of the Rabshakeh—*Τούτων δὲ τὰ ὀνόματα Θαρατὰ καὶ Ἀνάχαρις ἦν*.—τὸν Ῥαψάκην: this also is a title. Hebrew *Rabsalāqēh*, which is taken to mean 'chief cupbearer.' Professor Cheyne holds that it is really Assyrian and means 'chief of the high ones.'—ἐν δυνάμει βαρεῖα: Is. 36² *μετὰ δυνάμει πολλῇς*.—ὕδραγωγῷ: cp. 20²⁰: Sir. 24²⁰: Is. 36², 41¹⁸. In the last passage the Hebrew is different from that in the rest.—κολυμβήθρας: this is the first of ten occurrences of the word in the LXX. It is used by Plato (*Rep.* 453 D) and by Plutarch (*Moralia* 902 E, *Plac.* IV 19); in N.T. by John (6², 9⁷).

18. Ἐζεκίαν: Hebrew 'the king.' The words *καὶ ἐβόησαν πρὸς Ἐζεκίαν* do not appear in Is. 36². Josephus (*Ant.*

X 1 § 2) gratuitously ascribes to cowardice the non-appearance of the king in person.—Ἐλιακίμ: Hebrew *Elyākim*, Vulgate *Eliacim*. Jos. *Ant.* X 1 § 2 τὸν τῆς βασιλείας ἐπίτροπον Ἐλιακίμον δοῦμα.—Χελκίου: Hebrew *Hilqiyāhū*, Vulgate *Helcia* (gen.). Instead of υἱὸς Χελκίου the translator of Isaiah (36²) has the more classical ὁ τοῦ Χελκίου.—Σόμνας: Is. 36³ *Σόβνας*, Josephus *Σοβναῖος*, Hebrew *Shebnāh*. See the denunciation of him in Is. 22¹⁵⁻²². The evils there predicted seem to have been only in part accomplished.—Ἰωσαφάτ: Hebrew *Yoaḥ ben-Asaph*. In 26 he is called Ἰώας and in 37 Ἰώας υἱὸς Σαφάν, which makes it look as if Ἰωσαφάτ were here a mistake for Ἰώας υἱὸς Σαφάν, helped out by the fact that there had been a previous recorder of the name of Ἰωσαφάθ (ii K. 20²⁴).—ὁ ἀναμνησκων: *the recorder*. Cp. ii K. 20²⁴ Ἰωσαφάθ υἱὸς Ἀχειλοῦθ ἀναμνησκων: iii K. 24⁶ Βασά υἱὸς Ἀχειθάλαμ ἀναμνησκων: iv K. 18²⁷ Ἰώας υἱὸς Σαφάν ὁ ἀναμνησκων: Jos. *Ant.* X 1 § 2 Ἰώαχον τὸν ἐπὶ τῶν ὑπομνημάτων. In Is. 36³ we have Ἰωάχ ὁ τοῦ Ἀσάφ ὁ ὑπομνηματογράφος. This is mentioned

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“Εἶπατε δὴ πρὸς Ἑζεκίαν· Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων· “Τί ἡ πεποιθήσις αὐτῇ ἣν πέποιθας; ²⁰ εἶπας, πλὴν λόγοι χειλέων· Βουλὴ καὶ δύναμις εἰς πόλεμον·’ νῦν οὖν τίνι πεποιθὼς ἠθέτησας ἐν ἐμοί; ²¹ νῦν ἰδοὺ πέποιθας σαντῶ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην, ἐπ’ Αἴγυπτον· ὅς ἂν στηριχθῇ ἀνὴρ ἐπ’ αὐτήν, καὶ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ, καὶ τρήσει αὐτήν· οὕτως Φαραὼ βασιλεὺς Αἰγύπτου πᾶσιν τοῖς πεποιθόσιν ἐπ’ αὐτόν. ²² καὶ ὅτι εἶπας πρὸς μέ· ‘Ἐπὶ Κύριον θεὸν πεποιθάμεν·’ οὐχὶ αὐτὸς οὗτος ἀπέστησεν Ἑζεκίας τὰ ὑψηλὰ αὐτοῦ καὶ τὰ θυσιαστήρια αὐτοῦ, καὶ εἶπεν τῷ Ἰούδα καὶ τῇ Ἱερουσαλὴμ· ‘Ἐνώπιον τοῦ θυσια-

by Strabo (XVII 1 § 12, p. 797) as the title of one of the native officials at Alexandria under Augustus and under the Ptolemies before him.

19. *πεποιθήσις*: only here in the LXX. The word is used by Josephus (*Ant.* X I § 4) and occurs six times in the N.T., e.g. ii Cor. 1¹⁶. In Is. 38⁴, instead of *Τί ἡ πεποιθήσις*, the same Hebrew is rendered by *Τί πεποιθὼς εἶ*;

20. *λόγοι χειλέων*: Hebrew, ‘a word of the lips,’ i.e. without reason behind it. The Greek here faithfully reflects the Hebrew, but there may be something amiss with the latter. In Is. 38⁵ the R.V. runs—‘I say *thy* counsel and strength for the war are but vain words.’ The Greek translator there gives—*Μὴ ἐν βουλῇ καὶ λόγοις χειλέων παράταξις γίνεται*—*Does the battle depend upon counsel and words of the lips?*—*ἠθέτησας ἐν ἐμοί*: cp. 1¹ n. In iv K. 18⁷ and 24^{1,20} the Hebrew word is the same as in this passage. The rendering in Is. 38⁵ is *ἀπειθεῖς μοι*.

21. *πέποιθας σαντῶ ἐπὶ*: no recog-

nised Greek construction, but a mere following of the Hebrew. Is. 35⁶ *πεποιθὼς εἶ ἐπὶ*.—*ὅς ἂν στηριχθῇ ἀνὴρ*: treating this as Greek we might be led to suppose that here was a case of *ἐν* for *ἐάν*, but really the *ἀνὴρ* is superfluous, being put in merely because the Hebrew has ‘man’ in the same place. Is. 38⁵ *ὅς ἂν ἐπιστηρισθῇ ἐπ’ αὐτήν*.

22. *καὶ ὅτι εἶπας*: and as for *thy saying*. The verb is plural in the Hebrew. Is. 38⁷ *εἰ δὲ λέγετε*.—*οὐχὶ αὐτὸς οὗτος*: either *οὗ* has dropped out after these words or else they are a mistranslation, since *αὐτὸς οὗτος* ought not to refer to Hezekiah, but to Jehovah. Hezekiah’s removal of the high places (18⁴) is construed polemically as an attack upon Jehovah. It was in pursuance of the principle that the Temple at Jerusalem should be the sole centre of the national worship. It is interesting to notice that this verse is omitted in the Greek of Is. 38, but not in the Hebrew.

Iv Kings XVIII 28

στηρίον τούτου προσκυνήσετε ἐν Ἱερουσαλήμ';" ²³ καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, καὶ δώσω σοι δισχιλίους ἵππους, εἰ δυνήσῃ δοῦναι σεαυτῷ ἐπιβάτας ἐπ' αὐτούς. ²⁴ καὶ πῶς ἀποστρέψετε τὸ πρόσωπον τοπαρχοῦ ἐνὸς τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων; "καὶ ἡλπισας σαυτῷ ἐπ' Αἴγυπτον εἰς ἄρματα καὶ ἱππεῖς. ²⁵ καὶ νῦν μὴ ἄνευ Κυρίου ἀνέβημεν ἐπὶ τὸν τόπον· τοῦτον τοῦ διαφθεῖραι αὐτόν; Κύριος εἶπεν πρὸς μέ "Ἀνάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν.'" ²⁶ καὶ εἶπεν Ἐλιακείμ υἱὸς Χελκειοῦ καὶ Σόμνας καὶ Ἰώας πρὸς Ῥαψάκην "Δάλησον δὴ πρὸς τοὺς παῖδάς σου Συριστί· ἀκούομεν ἡμεῖς, καὶ οὐ λαλήσεις μεθ' ἡμῶν Ἰουδαιστί· καὶ ἵνα τί λαλεῖς ἐν τοῖς ὥσιν τοῦ λαοῦ τοῦ ἐπὶ τοῦ τείχους;" ²⁷ καὶ εἶπεν πρὸς αὐτοὺς Ῥαψάκης "Μὴ ἐπὶ τὸν κύριόν σου καὶ πρὸς σὲ ἀπέστείλεν με ὁ κύριός μου λαλήσαι τοὺς λόγους τούτους; οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους ἐπὶ τοῦ τείχους, τοῦ φαγεῖν τὴν κόπρον αὐτῶν

23. μίχθητε: the sense required here is 'make a wager with,' but it is not clear how *μίχθητε* comes by that meaning. *Μιγνύναι* is quite a rare word in the LXX, occurring only six times. In Ps. 105²⁶ and Is. 36⁸ the Hebrew is the same as here, the word being that from which *ἀραβῶν* (ii Cor. 12², 5⁶; Eph. 1¹⁴) is derived. — *δισχιλίους ἵππους:* Is. 36⁸ *δισχιλίαν ἵππων*. Plural in the Hebrew.

24. καὶ πῶς κτλ.: this passage, though somewhat involved, corresponds very well to the original, except that *ἀποστρέψετε* ought to be singular. The translator of Is. 36⁹ has made nonsense out of the same Hebrew. — *τοπαρχοῦ:* the word *τοπαρχος* is common in Esther and Daniel; in Gen. 41²⁴

it represents a different original from what it does here; it is used also by the translator of Isaiah (36⁹). Cp. Gen. 41²⁴ n. — *ἡλπισας σαυτῷ ἐπὶ:* syntax Hebrew, not Greek. Cp. verse 21.

26. εἶπεν: for the singular verb followed by more than one subject cp. verse 37. § 49. — *ἀκούομεν:* = understand. A Hebraism. — *οὐ λαλήσεις:* Is. 36¹¹ *μὴ λάλει*. — *Ἰουδαιστί:* so in Isaiah. Josephus (*Ant.* X 1 § 2) *Ἰεβραιστί*. — *ἵνα τί:* Gen. 42¹ n. — *ἐν τοῖς ὥσιν:* Is. 36¹¹ *εἰς τὰ ὄρα*.

27. ἐπὶ . . . πρὸς. Is. 36¹² *πρὸς . . . πρὸς*. There is a corresponding difference in the Hebrew. — *τοῦ φαγεῖν κτλ.:* this coarse expression evidently contains a reference to the extremities of famine which the Rabshakeh thought

1v Kings XVIII 38

καὶ πιεῖν τὸ οὔρον αὐτῶν μεθ' ὑμῶν ἅμα;" ²⁸ καὶ ἔσθη
 'Ραφάκης καὶ ἐβόησεν μεγάλη Ἰουδαιστί· καὶ ἐλάλησεν
 καὶ εἶπεν "Ἀκούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως
 Ἀσσυρίων ²⁹ Τάδε λέγει ὁ βασιλεὺς "Μὴ ἐπαιρέτω ὑμᾶς
 Ἐζεκίας λόγοις, ὅτι οὐ μὴ δύνηται ὑμᾶς ἐξελεῖσθαι ἐκ χειρὸς
 αὐτοῦ. ³⁰ καὶ μὴ ἐπελπιζέτω ὑμᾶς Ἐζεκίας πρὸς Κύριον
 λέγων 'Ἐξαιρούμενος ἐξελεῖται Κύριος· οὐ μὴ παραδοθῇ
 ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων.' ³¹ μὴ ἀκού-
 ετε Ἐζεκίου, ὅτι τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων 'Ποιή-
 σατε μετ' ἐμοῦ εὐλογίαν καὶ ἐξέλθατε πρὸς μέ, καὶ πίεται
 ἀνὴρ τὴν ἀμπελον αὐτοῦ, καὶ ἀνὴρ τὴν συκὴν αὐτοῦ φάγε-
 ται, καὶ πίεται ὕδωρ τοῦ λάκκου αὐτοῦ, ³² ἕως ἔλθω καὶ
 λάβω ὑμᾶς εἰς γῆν ὡς γῆ ὑμῶν, σίτου καὶ οἴνου καὶ
 ἄρτου καὶ ἀμπελώνων, γῆ ἐλαίας ἐλαίου καὶ μέλιτος·
 καὶ ζήσετε καὶ οὐ μὴ ἀποθάνητε.' καὶ μὴ ἀκούετε Ἐζε-
 κίου, ὅτι ἀπατᾷ ὑμᾶς λέγων 'Κύριος ῥύσεται ὑμᾶς.' ³⁸ μὴ

the inhabitants of Jerusalem were likely to undergo, if they did not listen to him. Cp. what is said of the famine in Samaria (6²⁶). For τοῦ φαγεῖν the translator of Is. 36¹² has *ἵνα φάγωσι*. He also omits αὐτῶν after κόπρον and οδρον.

28. μεγάλη: Is. 36¹² φωνὴ μεγάλη. The omission of φωνῇ here is due to Greek idiom. § 46. — τοῦ μεγάλου βασιλέως Ἀσσυρίων: Hebrew, 'of the great king, king of Assyria,' a formula which is closely followed in Is. 36¹³ τοῦ βασιλέως τοῦ μεγάλου, βασιλέως Ἀσσυρίων.

29. ἐπαιρέτω . . . λόγοις: Is. 36¹⁴ ἀπατᾷ . . . λόγους.

30. ἐπελπιζέτω: *make you hope*. This use of the word is classical, though not with πρὸς following. — Ἐξαιρούμενος ἐξελεῖται: § 81.

31. Ποιήσατε . . . πρὸς μέ: Is. 36¹⁶ Εἰ βούλεσθε εὐλογηθῆναι, ἐκπορεύεσθε πρὸς μέ. The translation here is more faithful to the original. — πίεται ἀνὴρ . . . φάγεται: Is. 36¹⁶ φάγεσθε ἕκαστος τὴν ἀμπελον αὐτοῦ καὶ τὰς συκὰς. In the Hebrew πίεται and φάγεται are expressed by one verb. — πίεται ὕδωρ . . . αὐτοῦ: Is. 36¹⁶ πῖεσθε ὕδωρ τοῦ χαλκοῦ ὑμῶν. On λάκκος see Gen. 37²⁰ n. — ἀνὴρ: = ἕκαστος. A Hebraism. § 70.

32. ἕως ἔλθω: Is. 36¹⁷ ἕως ἂν ἔλθω. — ὡς γῆ ὑμῶν: Is. 36¹⁷ ὡς ἡ γῆ ὑμῶν. Understand ἐστὶ. The γῆ following is attracted into agreement with this. — γῆ ἐλαίας . . . μέλιτος: not in Isaiah either in the Hebrew or in the Greek. — ἐλαίας ἐλαίου: this is the order of the Hebrew also, but our translators have inverted it for an obvious reason.

ρύνόμενοι ἐρύσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρός βασιλέως Ἀσσυρίων; ⁸⁴ ποῦ ἐστὶν ὁ θεὸς Αἰμὰθ καὶ Ἀρφάλ; ποῦ ἐστὶν ὁ θεὸς Σεπфарουμáιν; καὶ ὅτι ἐξείλαντο Σαμάρειαν ἐκ χειρός μου; ⁸⁵ τίς ἐν πᾶσιν τοῖς θεοῖς τῶν γαιῶν οἱ ἐξείλαντο τὰς γᾶς αὐτῶν ἐκ χειρός μου, ὅτι ἐξελεῖται Κύριος τὴν Ἱερουσαλήμ ἐκ χειρός μου; ” ” ” ⁸⁶ καὶ ἐκώφευσαν καὶ οὐκ ἀπεκρίθησαν αὐτῷ λόγον, ὅτι ἐντολὴ τοῦ βασιλέως λέγων “ Οὐκ ἀποκριθῆσεσθε αὐτῷ.” ⁸⁷ καὶ εἰσῆλθεν Ἑλιακεῖμ υἱὸς Χελκειοῦ ὁ οἰκονόμος καὶ Σόμνας ὁ γραμματεὺς καὶ Ἰώας υἱὸς Σαφὰν ὁ ἀναμνησκων πρὸς τὸν Ἐζεκίαν διερρηχότες τὰ ἱμάτια, καὶ ἀνήγγειλαν αὐτῷ τοὺς λόγους Ῥαψάκου. ¹ Καὶ ἐγένετο ὡς ἤκουσεν βασιλεὺς Ἐζεκίας, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον, καὶ εἰσῆλθεν εἰς οἶκον Κυρίου. ² καὶ ἀπέστειλεν Ἑλιακεῖμ τὸν οἰκονόμον καὶ Σόμναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν

33. *ρύνόμενοι ἐρύσαντο*: Is. 36¹⁸ ἐρύσαντο. — ἕκαστος: the Hebrew here is the same as for ἀνήρ in 31, but ἀνήρ would hardly do after θεοί.

34. Αἰμὰθ καὶ Ἀρφάλ: Is. 36¹⁹ Ἐμὰθ καὶ Ἀρφάθ. — Σεπфарουμáιν: Is. 36¹⁹ τῆς πόλεως Ἐπфарουáιμ. After this the Hebrew here adds ‘of Hena’ and ‘Invah,’ but not so in Isaiah. — καὶ ὅτι ἐξείλαντο: there is nothing in the Hebrew here to correspond to the καί, though there is in Is. 36¹⁹. Translate — *And (do you say) that they have delivered Samaria out of my hand?* In Is. 36¹⁹ the rendering is *μη ἐδύναντο ῥύσασθαι* κτλ.

35. γαιῶν . . . γᾶς: § 3. — Κύριος: Is. 36²⁰ ὁ θεός. Hebrew, ‘Jehovah.’

36. ἐκώφευσαν: cp. Jdg. 16¹². The word occurs all together eleven times in the LXX. — ἐντολή . . . λέγων: § 112.

Is. 36²¹ διὰ τὸ προστάζει τὸν βασιλέα μηδένα ἀποκριθῆναι.

37. ὁ γραμματεὺς: Is. 36²² ὁ γραμματεὺς τῆς δυνάμεως, without difference in the Hebrew. We may infer the translator’s belief that the office of the Recorder was specially connected with the army. — διερρηχότες τὰ ἱμάτια: Is. 36²² ἐσχισμένοι τοὺς χιτῶνας. In classical authors the strong perfect διέρρωγα is used intransitively. The weak perfect διέρρηχα is so employed in the LXX here and in ii K. 14²⁰, 15²²: i Mac. 5¹⁴, 13⁴⁶. It is only in the Epistle of Jeremiah (verse 30) that we find the classical form — *ἐχοντες τοὺς χιτῶνας διερρωγότες*.

1. ὡς ἤκουσεν βασιλεὺς Ἐζεκίας: Is. 37¹ ἐν τῷ ἀκοῦσαι τὸν βασιλέα Ἐζεκίαν. — σάκκον: Hebrew *sag*, Latin *saccus*, English *sack*. Gen. 42²⁷ n.

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ιερέων περιβεβλημένους σάκκους πρὸς Ἡσαίαν τὸν προφήτην υἱὸν Ἀμώς, ³ καὶ εἶπεν πρὸς αὐτόν “Τάδε λέγει Ἐζεκίας ‘Ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὕτη, ὅτι ἦλθον υἱοὶ ἕως ὠδίνων, καὶ ἰσχύς οὐκ ἔστιν τῇ τικτούσῃ. ⁴ εἴ πως εἰσακούσεται Κύριος ὁ θεός σου πάντας τοὺς λόγους Ῥαψάκου, ὃν ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὁ κύριος αὐτοῦ ὀνειδίζειν θεὸν ζῶντα καὶ βλασφημεῖν ἐν λόγοις οἷς ἤκουσεν Κύριος ὁ θεός σου, καὶ λήμψῃ προσευχὴν περὶ τοῦ λήμματος τοῦ εὕρισκομένου.’” ⁵ καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως Ἐζεκιῶν πρὸς Ἡσαίαν, ⁶ καὶ εἶπεν αὐτοῖς Ἡσαίας “Τάδε ἐρεῖτε πρὸς τὸν κύριον ὑμῶν ‘Τάδε λέγει Κύριος “Μὴ φοβηθῆς ἀπὸ τῶν λόγων ὧν ἤκουσας, ὧν ἐβλασφήμησαν τὰ παιδάρια βασιλέως Ἀσσυρίων. Ἴδου ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα, καὶ ἀκούσεται ἀγγελίαν καὶ ἀποστραφήσεται εἰς τὴν γῆν

2. Ἡσαίαν: Hebrew *Y'sha'yahu*, Vulgate *Isaias*. From the opening words of the Book of Isaiah we learn that the visions of that prophet were seen ‘in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.’—*Ἀμώς*: not the same name as that of the prophet Amos, though coinciding with it in Greek.

3. Ἡμέρα . . . αὕτη: Is. 37⁸ Ἡμέρα θλίψεως καὶ ὀνειδισμοῦ καὶ ἐλεγμοῦ καὶ ὀργῆς ἡ σήμερον ἡμέρα, the Hebrew being the same.—*παροργισμοῦ*: *provocation*. Cp. ii Esdr. 19^{18, 28} καὶ ἐποίησαν παροργισμοὺς μεγάλους, where the Hebrew is the same as here. The R.V. has there ‘provocations,’ here ‘contumely.’—*ἦλθον . . . τικτούσῃ*: Is. 37⁸ ἡκεῖ ἡ ὠδὶν τῇ τικτούσῃ, *ἰσχύς δὲ οὐχ ἔχει τοῦ τεκεῖν*. The R.V. gives the exact rendering.

4. εἴ πως εἰσακούσεται: Is. 37⁴

εἰσακούσαι (opt.).—*ὅν*: Is. 37⁴ οὗς. The Hebrew relative may refer to the Rabshakeh himself or to his words. The translator of Fourth Kingdoms has taken one view and the translator of Isaiah the other.—*βλασφημεῖν ἐν λόγοις*: Is. 37⁴ ὀνειδίζειν λόγους (cogn. acc.); R.V. ‘and will rebuke the words.’—*λήμψῃ . . . εὕρισκομένου*: Is. 37⁴ δεηθήσῃ πρὸς κύριον σου περὶ τῶν καταλειμμένων τούτων. A’s reading here of *λήμματος* (= *λείμματος*) gives the right sense. *Λείμμα* occurs nowhere else in the LXX, but is found in Rom. 11⁵.

5. ὧν ἐβλασφήμησαν: Is. 37⁶ οὗς ὀνειδισάν με.—*τὰ παιδάρια*: Is. 37⁶ οἱ πρέσβεις. The diminutive here expresses the scornful force of the original. In classical Greek we might here have *ρεανίαι*.

7. δίδωμι ἐν αὐτῷ: Is. 37⁷ ἐμβάλλω

αὐτοῦ· καὶ καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ ἐν τῇ γῇ αὐτοῦ.””⁸ Καὶ ἐπέστρεψεν Ῥαψάκης, καὶ εἶδεν τὸν βασιλέα Ἀσσυρίων πολεμοῦντα ἐπὶ Λομνά, ὅτι ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχεΐς. ⁹ καὶ ἤκουσεν περὶ Θαρὰ βασιλέως Αἰθιοπῶν λέγων “Ἰδοὺ ἐξῆλθεν πολεμεῖν μετὰ σοῦ.” καὶ ἐπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἐζεκίαν λέγων ¹⁰ “Μὴ ἐπαιρέτω σε ὁ θεὸς σου, ἐφ’ ᾧ σὺ πέποιθας ἐν αὐτῷ λέγων ‘Οὐ μὴ παραδοθῇ Ἱερουσαλὴμ εἰς χεῖρας βασιλέως Ἀσσυρίων.’” ¹¹ Ἰδοὺ σὺ ἤκουσας πάντα ὅσα ἐποίησαν βασιλεῖς Ἀσσυρίων πάσαις ταῖς γαῖς, τοῦ ἀναθεματίσαι αὐτάς· καὶ σὺ ῥυσθήσῃ; ¹² μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν; οὐ διέφθειραν οἱ πατέρες μου τὴν τε Γωζὰν

eis autōn. § 91. — καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ: Is. 37⁷ πεσείται μαχαίρᾳ. The former is the more correct, as the Hebrew verb is causative. It is to be noticed that Isaiah's message contains no reference to the destruction of the host.

8. ἐπέστρεψεν: Is. 37⁸ ἀπέστρεψεν. — εἶδεν: Is. κατέλαβεν. — πολεμοῦντα ἐπὶ Λομνά: Is. πολιορκοῦντα Λόβναν. The name of the place in the Hebrew is Libnah. — ὅτι ἤκουσεν: Is. καὶ ἤκουσεν. The *ὅτι* reflects the Hebrew.

9. καὶ ἤκουσεν . . . πολεμεῖν μετὰ σοῦ: the translator of Isaiah throws this into the form of an historical statement — καὶ ἐξῆλθεν Θαρὰ βασιλεὺς Αἰθιοπῶν πολιορκῆσαι αὐτόν· καὶ ἀκούσας ἀπέστρεψεν. — Θαρὰ: Is. 37⁹ Θαράκα, Hebrew *Tirhaqah*, Jos. *Ant.* X 1 § 4 *Θαρσικῆς*. — βασιλεὺς Αἰθιοπῶν: Hebrew, ‘king of Cush.’ — λέγων: § 112. — πολεμεῖν μετὰ σοῦ: *to fight against thee*. In Attic Greek the phrase would mean *to fight on thy side*. — ἐπέστρεψεν καὶ ἀπέστειλεν: *he sent*

again. A Hebraism. — πρὸς Ἐζεκίαν λέγων: after this in the Hebrew come the words, ‘Thus shall ye speak to Hezekiah king of Judah, saying.’ They are to be found also (all but the last) in Is. 37¹⁰.

10. ἐφ’ ᾧ . . . ἐν αὐτῷ: Is. 37¹⁰ ἐφ’ ᾧ . . . ἐπ’ αὐτῷ. — εἰς χεῖρας: Is. 37¹⁰ ἐν χειρὶ. § 91.

11. Ἰδοὺ σὺ ἤκουσας: Is. 37¹¹ σὺ οὐκ ἤκουσας . . . ; — πάσαις ταῖς γαῖς: Is. 37¹¹ *pāsan tēn gēn*. — τοῦ ἀναθεματίσαι αὐτάς: Is. *ὡς ἀπόλεσαν*. The construction in the Hebrew is what might be called a dative gerund, so that the choice of the genitive is prompted by Greek as known to the translator. § 80. To make a place a ‘votive offering’ to God implied its utter destruction. ‘*Αναθεματίζειν*’ occurs fourteen times in the LXX.

12. μὴ . . . οὐ: *μή = num, οὐ = nonne*. A comparison with the Hebrew however and with Isaiah makes it seem certain that the right reading is *οὐς*, with a comma after *μον*, but

in Kings XIX 17

καὶ τὴν Χαρρὰν καὶ Ῥάφεις καὶ υἱοὺς Ἐδεμ τοὺς ἐν
Θαεσθέν; ¹³ ποῦ ἐστὶν ὁ βασιλεὺς Μὰθ καὶ ὁ βασιλεὺς
Ἀρφάθ; καὶ ποῦ Σεφφαρουαῖν, Ἀνὲς καὶ Οὐδοῦ;”
¹⁴ καὶ ἔλαβεν Ἐζεκίας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων
καὶ ἀνέγνω αὐτά· καὶ ἀνέβη εἰς οἶκον Κυρίου καὶ ἀνέπτυ-
ξεν αὐτὰ Ἐζεκίας ἐναντίον Κυρίου, ¹⁵ καὶ εἶπεν “Κύριε ὁ
θεὸς Ἰσραὴλ ὁ καθήμενος ἐπὶ τῶν χερουβείν, σὺ εἶ ὁ θεὸς
μόνος ἐν πάσαις ταῖς βασιλείαις τῆς γῆς, σὺ ἐποίησας τὸν
οὐρανὸν καὶ τὴν γῆν. ¹⁶ κλῖνον, Κύριε, τὸ σὺς σου καὶ
ἄκουσον· ἄνοιξον, Κύριε, τοὺς ὀφθαλμούς σου καὶ ἴδε,
καὶ ἄκουσον τοὺς λόγους Σενναχηρείμ οὗς ἀπέστειλεν ὀνει-
δίζειν θεὸν ζῶντα. ¹⁷ ὅτι ἀληθεία, Κύριε, ἡρῆμωσαν βασι-

no question mark till the end of the sentence. — Γωζάν: the Assyrian province of Guzanu, which was on the river Habor (17¹¹), a tributary of the Euphrates. — Χαρράν: *Haran*, an ancient city in north Mesopotamia. — Ῥάφεις: Is. Ῥάφεθ, R.V. *Rezerph*. This is supposed to be identical with the modern *Rusâfa*, three and one-half miles southwest of Sura on the Euphrates, on the road leading to Palmyra. (Cheyne, *Enc. Bib.*) — υἱοὺς Ἐδεμ τοὺς ἐν Θαεσθέν: Is. *al elsin en hârâ theemâth*. Hebrew in both places ‘and the children of Eden, which were in Telassar.’ The children of Eden seem to correspond to the Assyrian Bît-Adini (cp. ‘house of Eden’ in Amos 1⁵); Telassar has been thought to be Til-basere, a city in their country. The ruling house of Adini was subdued by Assurnasirpal (885–860 B.C.) and finally set aside by Salmanassar II (859–825).

13. Μὰθ: 18⁸⁴ Αἰμάθ, Is. 37¹³ Ἐμάθ, Hebrew *Hāmāth*. Hamath had been

recently conquered by Sargon (721–705 B.C.). — Ἀρφάθ: 18⁸⁴ Ἀρφάλ, Hebrew *Arpad*. Subjugated by Tiglath-Pileser III in 740. Arpad is now Tell-Erfād, thirteen miles from Aleppo to northwest (*Enc. Bib.*). — Σεφφαρουαῖν: 18⁸⁴ Σεφφαρουαῖν. — Ἀνὲς καὶ Οὐδοῦ: Is. 37¹⁸ Ἀνά, Οὐγανά, Hebrew *Hena* and *Ivnah*.

14. τὰ βιβλία: Is. 37¹⁴ τὸ βιβλίον. Plural in the Hebrew. — ἀνέπτυξεν: Is. ἤνοιξεν. — Ἐζεκίας: omitted in Isaiah, but occupying just this place in the Hebrew. — ἐναντίον Κυρίου: after this Is. 37¹⁵ has *καὶ προσεύξατο Ἐζεκίας πρὸς Κύριον λέγων*, words which have their equivalent in the Hebrew also at this point.

15. Κύριε ὁ θεός: cp. 19 and the oft-recurring formula in St. Augustine’s Confessions — *Domine Deus meus*. Is. 37¹⁶ has *Κύριος σαβαὓθ ὁ θεός Ἰσραὴλ*. — χερουβείν: i K. 17⁴⁵ n. — ἐν πάσαις βασιλείαις τῆς γῆς: Is. 37¹⁶ πάσης βασιλείας τῆς οἰκουμένης.

17. ὅτι ἀληθεία: Is. 37¹⁸ ἐπ’ ἀληθείας

λείς Ἀσσυρίων τὰ ἔθνη,¹⁸ καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ, ὅτι οὐ θεοὶ εἰσιν ἀλλ' ἡ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθος, καὶ ἀπώλεσαν αὐτούς.¹⁹ καὶ νῦν, Κύριε ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτοῦ, καὶ γινώσκονται πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι σὺ Κύριος ὁ θεὸς μόνος.”²⁰ Καὶ ἀπέστειλεν Ἡσαΐας υἱὸς Ἀμῶς πρὸς Ἐζεκιάν λέγων “Τάδε λέγει Κύριος ὁ θεὸς τῶν δυνάμεων θεὸς Ἰσραὴλ “Ἄ προσηύξω πρὸς μὲ περὶ Σενναχηρείμ βασιλέως Ἀσσυρίων ἥκουσα.”²¹ οὗτος ὁ λόγος ὃν ἐλάλησεν Κύριος ἐπ' αὐτόν

‘Ἐξουδένησέν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ Σειῶν·

ἐπὶ σοὶ κεφαλὴν αὐτῆς ἐκίνησεν θυγάτηρ Ἱερουσαλὴμ.

²² τίνα ὠνείδισας καὶ ἐβλασφήμησας;

καὶ ἐπὶ τίνα ὑψώσας φωνὴν καὶ ἤρας εἰς ὕψος τοὺς ὀφθαλμούς σου;

εἰς τὸν ἅγιον τοῦ Ἰσραὴλ.

γάρ. — τὰ ἔθνη: Is. 37¹⁸ τὴν οἰκουμένην ὅλην, the Hebrew also being different. After this the Hebrew has ‘and their lands,’ and Isaiah καὶ τὴν χώραν αὐτῶν, which does not suit with the rendering of the preceding words.

18. ἔδωκαν . . . πῦρ: Is. 37¹⁹ ἐνέβαλον τὰ εἰδῶλα αὐτῶν εἰς τὸ πῦρ. The Hebrew is in both places ‘gods.’ — ἀλλ' ἡ: § 108. — καὶ ἀπώλεσαν αὐτούς: Is. 37¹⁹ καὶ ἀπόσαντο αὐτούς. These renderings are more literal, but less faithful, than that of our version — ‘therefore they have destroyed them.’

19. σῶσον ἡμᾶς: the Greek neglects the particle of entreaty which is rendered in the English ‘I beseech thee.’ — καὶ γινώσκονται . . . γῆς: Is. 37²⁰ ἵνα γινῇ πᾶσα βασιλεία τῆς γῆς. — ὅτι σὺ Κύριος ὁ θεὸς μόνος: Is. 37²⁰ ὅτι σὺ εἶ ὁ

θεὸς μόνος. — In the latter place the exact rendering of the Hebrew would be — ὅτι σὺ Κύριος μόνος.

20. ἀπέστειλεν . . . λέγων: Is. 37²¹ ἀπεστάλη . . . καὶ εἶπεν, incorrectly. — θεὸς τῶν δυνάμεων: not in the Hebrew here or in Isaiah.

21. Κύριος: Is. 37²² ὁ θεός, against the Hebrew. — ἐπ' αὐτόν: Is. περὶ αὐτοῦ, R. V. ‘concerning him.’ — Ἐξουδένησεν: Is. 37²² Ἐφάδλισεν. Both ἐξουδενεῖν and ἐξουδεοῦν are common in the LXX. — ἐμυκτήρισεν: a favourite word with the writers of the LXX, being used to represent six different Hebrew originals. It occurs seventeen times in all. iii K. 18²⁷ n.

22. ἐβλασφήμησας: Is. 37²³ παρώξυνας. — καὶ ἤρας κτλ.: the translator of Isaiah here inserts a negative, καὶ

17 Kings XIX 26

- ²³ ἐν χειρὶ ἀγγέλων σου ὠνείδισας κύριόν σου καὶ εἶπας
 “Ἐν τῷ πλήθει τῶν ἀρμάτων μου ἐγὼ ἀναβήσομαι εἰς
 ὕψος ὁρέων, μηρούς τοῦ Λιβάνου·
 καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ
 κυπαρίσσω αὐτοῦ·
 καὶ ἦλθεν εἰς μέσον δρυμοῦ καὶ Καρμήλου.
²⁴ ἐγὼ ἐψυξα καὶ ἔπιον ὕδατα ἀλλότρια,
 καὶ ἐξηρήμωσα τῷ ἵχνει τοῦ ποδός μου πάντας ποταμούς
 περιοχῆς.”
²⁵ ἔπλασα αὐτήν, συνήγαγον αὐτήν·
 καὶ ἐγενήθη εἰς ἐπάρσεις ἀπὸ οἰκεσιῶν μαχίμων,
 πόλεις ὄχυράς.
²⁶ καὶ οἱ ἐνοικούντες ἐν αὐταῖς ἡσθένησαν τῇ χειρὶ,
 ἔπταισαν καὶ κατησχύνθησαν·

οὐκ ἦρας, apparently from misunderstanding his original, the ‘lifting up of the eyes,’ denoting pride, not worship.

23. ἐν χειρὶ ἀγγέλων: Is. 37²⁴ δι’ ἀγγέλων. On ἐν χειρὶ see § 91. — Κύριόν σου: the σοῦ has no equivalent in the Hebrew, and is not in Isaiah. — Ἐν τῷ πλήθει: Is. Τῷ πλήθει. There is another reading here in the Hebrew, meaning ‘with the driving,’ which has not been adopted either by the Greek or English translators. — μηρούς: Is. 37²⁴ καὶ εἰς τὰ ἔσχατα, R.V. ‘innermost parts.’ — ἔκοψα: R.V. ‘I will cut down.’ — τὰ ἐκλεκτὰ κυπαρίσσω αὐτοῦ: Is. τὸ κάλλος τῆς κυπαρίσσου. — ἦλθεν: Is. εἰσῆλθεν, R.V. ‘I will enter.’

24. ἐψυξα: R.V. ‘I have digged.’ With ἐψυξα cp. Jer. 6⁷ ὡς ψύχει λάκκος ὕδωρ. The translator of Isaiah has here gone astray altogether. So again in his rendering of 26 (Is. 37²⁷). — περιοχῆς: the R.V. here has ‘Egypt’ with

‘defence’ as a marginal alternative. The Hebrew word which is thus ambiguous is rendered in the LXX ten times in all by the word περιοχῆ. But περιοχῆ itself is not univocal. In iv K. 24¹⁰, 25², Jer. 19⁹ it clearly means ‘siege’; perhaps so also in Nahum 3¹⁴, Zech. 12², ii Chr. 32¹⁰: in the two remaining passages, Ps. 30²¹, 59⁶⁰, it is taken to mean ‘stronghold,’ which is the prevailing meaning of the word in the LXX, e.g. in i K. 22^{4, 5}, i Chr. 11⁵. The passage most akin to this is Nahum 3¹⁴ ὕδωρ περιοχῆς ἐπίσπασαι σεαυτῇ (R.V. ‘Draw thee water for the siege’), from which perhaps we may infer that it is here intended in the sense of ‘siege.’ If so, the Greek translator agrees with the A.V. — ‘and with the sole of my feet have I dried up all the rivers of besieged places.’

25. ἔπλασα κτλ.: the translation of this verse is defective and unintelligible, whereas the corresponding pas-

- ἐγένοντο χόρτος ἀγροῦ ἢ χλωρὰ βοτάνη,
 χλόη δωμάτων καὶ πάτημα ἀπέναντι ἐστηκότος.
²⁷ καὶ τὴν καθέδραν σου καὶ τὴν ἐξοδὸν σου καὶ τὴν εἰσοδὸν
 σου ἔγνω,
 καὶ τὸν θυμὸν σου ἐπ' ἐμέ.
²⁸ διὰ τὸ ὀργισθῆναί σε ἐπ' ἐμέ,
 καὶ τὸ στρήνός σου ἀνέβη ἐν τοῖς ὤσίν μου.
 καὶ θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆρσίν σου καὶ
 χαλινὸν ἐν τοῖς χεῖλεσίν σου,
 καὶ ἀποστρέψω σε ἐν τῇ ὁδῷ ἣ ἦλθες ἐν αὐτῇ.
²⁹ καὶ τοῦτό σοι τὸ σημεῖον·
 φάγε τοῦτον τὸν ἐνιαυτὸν αὐτόματα,
 καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα·
 καὶ ἔτει τρίτῳ σπορὰ καὶ ἄμνητος καὶ φυτεία ἀμπελώνων,
 καὶ φάγεσθε τὸν καρπὸν αὐτῶν.
³⁰ καὶ προσθήσει τὸν διασσεσασμένον οἶκον Ἰούδα τὸ ὑπολει-
 φθὲν ρίζαν κάτω,
 καὶ ποιήσει καρπὸν ἄνω.

sage in Isaiah is not far from the original. The word *οἰκεσία* is not known elsewhere.

28. *πάτημα ἀπέναντι ἐστηκότος*: R.V. 'as corn blasted before it be grown up.' The word rendered *πάτημα* (*a thing trodden*) means *blighted grain*, and that rendered *ἐστηκότος* means *standing corn*. The word represented by *ἀπέναντι* means 'before' either of place or time. The Greek translator has mischosen the local instead of the temporal meaning.

27. *καθέδραν*: Is. 37²⁸ *ἀπάυσιν*. — *ἔγνω*: Is. ἐγὼ ἐπίσταμαι.

28. *τὸ στρήνός σου*: Is. 37²⁹ ἡ πικρία σου. *Στρήνος* does not occur else-

where in the LXX, but is found in Rev. 18². — *θήσω . . . μυκτῆρσίν σου*: Is. ἐμβαλὼ φιδὸν εἰς τὴν ρινά σου. — *ἐν τοῖς χεῖλεσίν σου*: Is. εἰς τὰ χεῖλη σου.

29. *αὐτόματα*: Is. 37³⁰ ἀ ἔσπαρκας erroneously. — *τὰ ἀνατέλλοντα*: Is. τὸ κατὰ λιμμα, R.V. 'that which springeth of the same.' — *σπορὰ . . . ἀμπελώνων*: Is. στείραντες ἀμήσατε καὶ φυτεύσατε ἀμπελώνας.

30. *τὸν διασσεσασμένον*: here the subject has been turned into the object of the verb, which makes havoc of the sentence. Is. 37³¹ καὶ ἔσονται οἱ καταλελειμμένοι ἐν τῇ Ἰουδαίᾳ, φνησουσιν ρίζαν κτλ.

17 Kings XIX 35

⁸¹ ὅτι ἐξ Ἱερουσαλὴμ ἐξελεύσεται κατάλειμμα,
καὶ ἀνασωζόμενος ἐξ ὄρους Σειῶν·

ὁ ζῆλος Κυρίου τῶν δυνάμεων ποιήσει τοῦτο·

⁸² οὐχ οὕτως· τάδε λέγει Κύριος πρὸς βασιλέα Ἀσσυρίων
‘Οὐκ εἰσελεύσεται εἰς τὴν πόλιν ταύτην,
καὶ οὐ τοξεύσει ἐκεῖ βέλος,
καὶ οὐ προφθάσει αὐτὸν θυρεός, καὶ οὐ μὴ ἐκχέῃ πρὸς
αὐτὴν πρόσχωμα.

⁸³ τῇ ὁδῷ ἣ ἦλθεν, ἐν αὐτῇ ἀποστραφήσεται·

καὶ εἰς τὴν πόλιν ταύτην οὐκ εἰσελεύσεται,’ λέγει Κύριος.

⁸⁴ καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης
δι’ ἐμὲ καὶ διὰ Δανεῖδ τὸν δοῦλόν μου.’”

⁸⁵ Καὶ ἐγένετο νυκτὸς καὶ ἐξῆλθεν ἄγγελος Κυρίου καὶ
ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοή-
κοντα πέντε χιλιάδας· καὶ ὤρθρισαν τὸ πρωί, καὶ ἰδοὺ

81. ἐξελεύσεται κατάλειμμα: Is. 37³² ἔσονται οἱ καταλελειμμένοι, incorrectly. — ἀνασωζόμενος: Is. οἱ σωζόμενοι. — τῶν δυνάμεων: Is. σαβαώθ. The Hebrew equivalent is found in Isaiah, but is missing from the text here.

82. οὐχ οὕτως: Is. 37³³ διὰ τοῦτο, correctly. The translator of Fourth Kingdoms has fallen into this mistake before. 1⁸ n. — πρὸς βασιλέα: Is. ἐπὶ βασιλέα. — Οὐκ εἰσελεύσεται: Is. Οὐ μὴ εἰσέλθῃ. — καὶ οὐ τοξεύσει ἐκεῖ βέλος: Is. οὐδὲ μὴ βάλῃ ἐπ’ αὐτὴν βέλος. — οὐ προφθάσει αὐτὸν θυρεός: Is. οὐδὲ μὴ ἐπιβάλῃ ἐπ’ αὐτὴν θυρεόν, R.V. ‘neither shall he come before it with shield.’ — οὐ μὴ ἐκχέῃ πρὸς αὐτὴν πρόσχωμα: Is. οὐδὲ μὴ κυκλώσῃ ἐπ’ αὐτὴν χάρακα, which is the spirit rather than the letter. χάραξ = vallum, προσχώμα = agger.

83. οὐκ εἰσελεύσεται: Is. 37³⁴ οὐ μὴ εἰσέλθῃ.

84. ὑπερασπιῶ ὑπὲρ: ὑπερασπίζειν occurs twenty-two times in the LXX. It is followed by ὑπὲρ again in 20⁶: Zech. 12⁸: Is. 31⁵, 37³⁵, 38⁹. — τῆς πόλεως ταύτης: the Hebrew adds ‘to save it,’ which is represented in Is. 37³⁵ by τοῦ σῶσαι αὐτήν. — δοῦλον: Is. παῖδα.

85. Καὶ ἐγένετο νυκτός: not in Isaiah. — ἐπάταξεν ἐν κτλ.: Is. 37³⁵ ἀνείλεν ἐκ τῆς παρεμβολῆς. Cp. i Mac. 7⁴¹ ἐξῆλθεν ἄγγελός σου καὶ ἐπάταξεν ἐν αὐτοῖς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας. — καὶ ὤρθρισαν κτλ.: R.V. ‘and when men arose early in the morning,’ thus avoiding the bull which exists in the A.V. — ‘and when they arose early in the morning, behold, they were all dead corpses.’ The Greek translator of Isaiah escapes it thus — καὶ ἀνάσταντες τὸ πρωὶ ἔθρον πάντα τὰ σώματα νεκρά.

πάντες σώματα νεκρά. ⁸⁶ καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν Σενναχηρείμ βασιλεὺς Ἀσσυρίων, καὶ ᾤκησεν ἐν Νινευή. ⁸⁷ καὶ ἐγένετο αὐτοῦ προσκυνούντος ἐν οἴκῳ Ἑσδράχ θεοῦ αὐτοῦ, καὶ Ἀδραμέλεχ καὶ Σαράσαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ· καὶ αὐτοὶ ἐσώθησαν εἰς γῆν Ἀραράθ· καὶ ἐβασίλευσεν Ἀσορδάν ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

36. καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν: Is. 37³⁷ καὶ ἀπῆλθεν ἀποστραφεὶς, but the wealth of predicates faithfully reflects the original.—ᾤκησεν: this is consistent with any interval between the return of Sennacherib and his murder.

37. καὶ ἐγένετο αὐτοῦ προσκυνούντος: Is. 37³⁸ καὶ ἐν τῷ αὐτὸν προσκυνεῖν.—Ἑσδράχ: Is. Νασαράχ, Hebrew *Nisrok*. No such god is otherwise known. Josephus (*Ant.* X 1 § 5)

understands the proper name to be that of the temple — καὶ ἀνηρέθη τῷ ἰδίῳ ναῷ Ἀράσκη λεγομένῳ.—θεοῦ αὐτοῦ: Is. τὸν πάτριον αὐτοῦ. § 57.—οἱ υἱοὶ αὐτοῦ: omitted in the Hebrew text here, but appearing in Isaiah. Jos. *Ant.* X 1 § 5 δολοφονηθεὶς ὑπὸ τῶν πρεσβυτέρων παίδων Ἀδραμελέχου καὶ Σαρασάρου τελευτᾷ τὸν βίον.—ἐν μαχαίρᾳ: Is. μαχαίραις.—εἰς γῆν Ἀραράθ: Is. εἰς Ἀρμενίαν.—Ἀσορδάν: Josephus Ἀσαραχόδδας, Hebrew *Ezarhaddon*.

GREEK INDEX TO THE TEXT AND NOTES

α as local suffix, Ex. 12⁸⁷.
 ἄβρα Ex. 2⁶.
 ἀγαθύνειν Jdg. 16²⁶.
 ἀγαθότερος Jdg. 15².
 ἀγαπᾶν = φιλεῖν Jdg. 16⁴.
 ἄγγελος Κυρίου = θεός Ex. 3².
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